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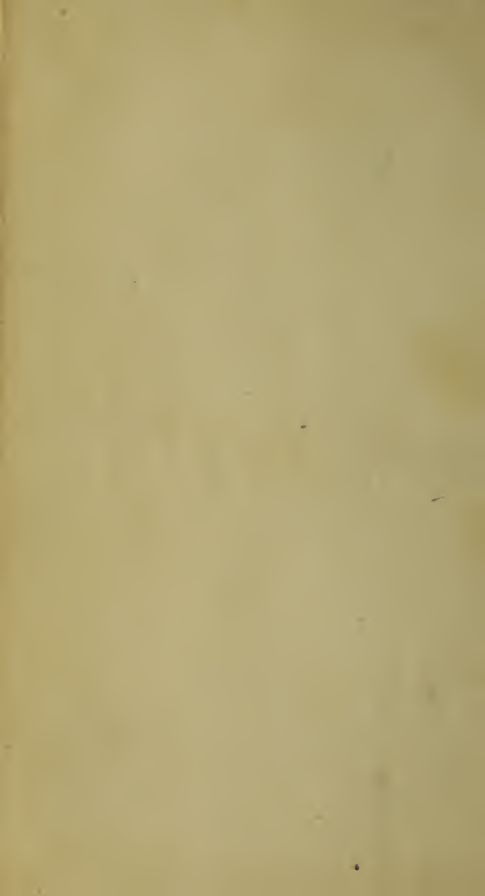
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GRAMMATICAL INSTITUTES:
OR, AN EASY
INTRODUCTION

TO
Dr. *Lowth's* English Grammar:

DESIGNED
FOR THE USE OF SCHOOLS,
And to lead Young Gentlemen and Ladies
into the Knowledge of the first Principles of
the English Language.

By JOHN ASH, LL. D.

WITH AN
APPENDIX,

CONTAINING,

- I. The Declension of irregular and defective Verbs.
- II. The Application of the Grammatical Institutes.
- III. Some Useful Observations on the Ellipsis.
- IV. Exercises of Bad English.
- V. Lessons on the English Language.

To which are added,
SELECT LESSONS, to instil just Sentiments of
Virtue into Youth. And a Collection of Books,
proper for Young Gentlemen and Ladies, to
shorten the Path to Knowledge.

A NEW EDITION,
Revised and corrected.

L O N D O N;
Printed for CHARLES DILLY, in the Poultry
M,DCC,XCI.

But then, it has been supposed, even by Men of Learning, that the *English* Tongue is too *vague* and *untractable* to be reduced to any *certain* Standard, or *Rules of Construction*; and that a competent Knowledge of it cannot be attained without an Acquaintance with the *Latin*.

For my Part, I hope these Gentlemen are mistaken, because this would be an invincible Obstacle to the Progress of an *English* Education.

This vulgar Error, for so I beg leave to call it, might perhaps arise from a too partial Fondness for the *Latin*; in which, about two centuries ago, we had the Service of the Church, the Translation of the Bible, and most other Books; few, of any Value,

Value, being then extant in our Mother Tongue.

But now the Case is happily altered. Nor do I think the Error above mentioned would have been so long indulged under the Blessings of the Reformation, had it not been for the many fruitless Attempts which have been made to fix the Grammatical Construction of the *English* Tongue.

Many Gentlemen, who have written on this Subject, have too inconsiderately adopted various Distinctions of the learned Languages, which have no Existence in our own: Many, on the other hand, convinced of this Impropriety, have been too brief, or at least too general, in their Definitions and Rules, running into the quite opposite Extreme:
And

And most of them, I think; have too much neglected the Peculiarities of the Language on which they wrote.

These Considerations have induced me to suffer the following little Manual to appear amongst my Friends, in the Manner it now does. How far it may answer the End proposed, I must leave them to determine. If it has any Merit, it must be found in Conciseness, Connection, and Application to the proper Genius of our Mother Tongue.

Advertisement.

THE first Impression of this little Treatise was attempted some Years ago, purely to oblige a few of the Author's Friends, who were engaged in the Education of Youth; and therefore, at that Time, no Means were made Use of to recommend it to the Public.

Two Editions, however, of this little Book have been since published in London, under the Direction of the Reverend Mr. Ryland, of Northampton, who had, as he says, made full Trial of it in his School, for some Years before, with singular Success.

Thus recommended, it has been well received by the Public; and this Circumstance has induced the Author to revise the original Copy, to which he has now made some Amendments and Additions, which,

which, he flatters himself, will render it more acceptable and useful to those Gentlemen and Ladies, who may think proper to make Trial of it in their Schools or Families.

The Editor of the two Editions above mentioned, was pleased to give this little Manual to the Public, as The Easiest Introduction to Dr. Lowth's English Grammar; which Title, in part, it still retains; though the Author is apprehensive it was first printed before the earliest Edition of that valuable Book: and if he has in some few Instances presumed to differ from so great a Man, yet as he has done it on Principles which to him appeared to be satisfactory, he is confident the candid and critical Reader will not impute it to Affectation or Vanity.

A N
I N T R O D U C T I O N
T O T H E
G R A M M A T I C A L I N S T I T U T E S .

Of the ALPHABET, and the Sounds
of the Letters.*

THE *English Alphabet* consists of
twenty-six Letters, viz. *a, b, c, d,*
e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t,
u, v, w, x, y, z.

* From *alpha, beta*, the first two *Greek*
Letters,

X INTRODUCTION.

Six of these Letters, viz. *a, e, i, o, u, y*, are called *Vowels*, from *Vox*, a Voice or Sound, because they make distinct Sounds of themselves.

All the Letters in the Alphabet except the Vowels, viz. *b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, z*, are called *Consonants*, from *consono*, to sound together; because they cannot be sounded without some Vowel joined to them.

Each of the *Vowels* has at least three distinct Sounds, the *broad* or *full*, the *narrow* or *slender*, and the *middle* or *intermediate*, which will more fully appear from the following Tables.

| <i>Vow.</i> | <i>Broad.</i> | <i>Mid.</i> | <i>Narrow.</i> |
|-------------|---------------|-------------|----------------|
| A. | all | an | Ale |
| E. | them | her | me |
| I. | bind | Bird | Bill |
| O. | Tom | Ton Tone | Tomb |
| U. | us | Use | Rule |
| Y. | by | Phyfic | Bully |

In the above Sounds we may observe the following Similarities.

| | | | | |
|----|-------|---|------|------|
| a. | broad | } | all | Tom |
| o. | broad | | | |
| i. | mid. | } | Bird | Ton |
| o. | mid. | | | |
| u. | broad | | | |
| e. | nar. | } | me | Bill |
| i. | nar. | | | |
| y. | nar. | | | |
| î. | broad | } | bind | by |
| y. | broad | | | |
| o. | nar. | } | Tomb | Rule |
| u. | nar. | | | |

A.

A is *broad* in most Words before *ld*, *lk*, *ll*, and *lt*; as *bald*, *walk*, *Wall*, *Altar*: It has likewise the *broad* Sound, for the most Part, between *w* and *r*, or *t*; as *War*, *Water*.

A is *narrow* in all Words or Syllables that are lengthened by the final *e*; as, *Babe, Blade, Fate, Relate*: It is likewise *narrow* in all Words compounded with *ation*; as, *Salvation, Relation*.

In most other Words the *middle* Sound prevails.

E.

E is for the most Part *narrow* when it ends a Word; as, *Epitome, Apostrophe, me, he, she, be*; as likewise in all Words compounded with *be*; as, *below, bespeak*.

E has most commonly the *middle* Sound when it ends a Syllable, or is not joined in Pronunciation to the following Consonants; as, *Lever, Fever, elope, escape*.

When *E* is joined to the following Consonants, it is generally pronounced *broad*; as *fell, let, bend*.

I.

I is always *broad* when the Syllable in which it occurs is made long by the final *e*; as, *Pine, Bite, Lime*: also generally when it goes before *gh, gn, ld, mb,* and *nd*; as, *Sight, Sign, mild, climb, find.*

The *middle* Sound of the *I* is used before *rd*; as, *Bird, third,* and occurs but seldom.

I is *narrow* when pronounced *short* with a following Consonant; as, *Pin, Sin, Mill, till.*

O.

O has the *second middle* Sound when the Syllable in which it stands is lengthened by the final *e*: as, *Toe, Doe, Lobe, Robe.* For the other Sounds of this Letter, perhaps no certain Rules can be given.

U.

The *broad* Sound of the *U* is used, when joined in Pronunciation to the following Consonant; as, *unto, upon, Gun, Pun.*

The *middle* Sound prevails in those Words that are lengthened by the final *e*; as *Mule, mute, refuse, abuse.*

U is *narrow* when it comes after *r*, and is pronounced long, or not immediately joined to the following Consonant; as, *rude, Ruby, Ruin.*

Y.

Y, at the end of a Word of one Syllable, or such as are accented on the last Syllable, is *broad*; as, *Sky, fly, try, comply*: But in the End of Words of more than one Syllable, and not accented on the last, it is generally *narrow*; as, *possibly, Folly, Poverty.*

All Vowels, when pronounced *short* and negligently with a following Consonant,

sonant, in a Syllable not accented, have nearly the same Sound ; as, *Altar, alter, Manor, Murmur, Satyr.*

Of DIPHTHONGS.*

WHEN two Vowels meet in the same Syllable, they make what is called a *Diphthong*.

Therere are no less than twenty *Diphthongs* in the English Language ; which with their Sounds are expressed in the following Tables.

| <i>Diph.</i> | <i>Broad</i> | <i>Middle</i> | <i>Narr.S.</i> |
|--------------|--------------|---------------|----------------|
| aa. | Balaam | Isaac | |
| ai. | Praise | | |
| au. | Author | Aunt | Gauge |
| aw. | Awl | | |
| ay. | fay | | |
| ea. | Beam | Bread | Heart |
| ee. | fee | | |
| ei. | Vein | | eight |
| eo. | George | Leopard | People |
| eu. | | | Feud |
| ew. | | | few |
| ey. | Eye | | Key |

* From *dis*, twice, *Phthorgos*, a Sound.

| <i>Diph.</i> | <i>Broad</i> | <i>Middle</i> | <i>Narr. S.</i> |
|--------------|--------------|---------------|-----------------|
| ie. | Cashier | Friend | Chief |
| oa. | Boat | - | |
| oi. | Oil | - | |
| oo. | Floor | Flood | Food |
| ou. | Soul | Couple | could |
| ow. | mow | now | |
| oy. | convoy | | |
| ui. | Guide | build | Fruit |

To these we may add *ae* and *oe*, which are used only in Words derived from the *Latin* and *Greek*; as, *Cæsar*, *Phæbe*; and chiefly retained in proper Names.

When three Vowels meet together in a Syllable, they make a *Triphthong*; as,

| | | | |
|------|--------|------|--------|
| eau. | Beauty | uai. | quaint |
| eye. | Eye | uea. | queasy |
| ieu. | Lieu | uee. | queer |
| iew. | View | you. | young |

Unless *y* at the Beginning of Syllables be a Consonant, which some Authors will not allow it to be, in any Case whatsoever.

Here we may observe, that though the Vowels and Diphthongs, and the Words in which their different Sounds occur,

occur, are so numerous, yet, perhaps, there are not many more than a Dozen full and distinct Vowel Sounds in the English Language; which, I think, will appear to any one who carefully consults the foregoing Tables.

Of CONSONANTS.

C.

C has two Modifications, the *hard*, and the *soft*; as, *cull*, *Cell*.

C is always *hard*, like K, before *a*, *o*, *u*, and *all Consonants*, and at the *End* of Syllables or Words, as, *call*, *Coal*, *cut*, *accost*, *public*. But *soft*, like S, before *e*, *i*, and *y*; as, *cease*, *Cit*, *cypress*.

G.

G has likewise a *hard* and a *soft* Modification; as, *Gun*, *Gin*.

G is *hard* before *a*, *o*, *u*, and *all Consonants*, and at the *End* of Words; as, *gat*, *got*, *Gut*, *glad*, *Jug*.

G is

G is for the most Part *soft* before *e*, *i*, and *y*; as, *Gem*, *Gill*, *Clergy*: But all proper Names in the Bible have *G hard* before *e* and *i*; as *Gera*, *Gilboah*. G is likewise hard in many English Words before *e* and *i*: as, *Geese*, *geld*, *get*, *Gear*, *Girl*, *give*, *giddy*, *Dagger*, *Anger*: And in many more which may be supplied by Observation,

Ch.

Ch has one *hard*, and two *soft* Modifications; as, *Baruch* (*Baruk*), *Arch*, *Chaise* (*Shaife*). The *first* prevails in Words of *Hebrew* and *Greek* Original, and the *last* in such as, come from the *French*.

Ph.

Ph, when joined in the same Syllable, is founded like *F*; as, *Asaph*, *Elephant*.

S.

S has two Modifications, a *sharp* and a *flat*; as, *this*, *these*. The *flat* Sound prevails in the End of all Words made plural.

plural, or otherwise increased by the Addition of *s*; as, *Pins, Foxes, loves.*

Th.

Th has likewise a *sharp* and a *flat* Sound; as, *thin, thine.*

Ti.

Ti before a Vowel is frequently softened down to *sh'*; as, *Station*, in which the Sound of the *i* is nearly, if not quite, lost.

W.

W in Diphthongs and Triphthongs, as in *few, View*, must be a Vowel: But in other Cases, especially in the Beginning of Words, it must be a Consonant; as, *We, William.*

Of the POINTS or STOPS, and other Characters made Use of in Writing.

A Comma [,] denoting perhaps, especially in long Sentences, a little Elevation of the Voice, is the *shortest*

shortest Pause, and may be held while you count *one*.

A *Semicolon* [;] denoting for the most Part an *Evenness* of the Voice, may be held while you count *two*.

A *Colon* [:] marks a *little* Depression of the Voice, and requires a Pause while you count *three*.

A *Period* [.] is a *full Stop*, denoting a yet *greater* Depression of the Voice than a Colon, and may be held while you count *four*.

A *Note of Interrogation* [?] is placed at the End of a *Question*, and denotes an Elevation of the Voice, and rather a Smartness in the Pronunciation.

A *Note of Admiration* [!] is used after a Word or Sentence that expresses Surprise or Emotion, and denotes a Modulation of the Voice suited to the Expression.

A *Quotation* [‘—’ or “—”] includes a Sentence, &c. taken from an Author, or introduced as spoken by another.

A *Parenthesis* (to be avoided as much as possible) is used to include one Sentence in another, and denotes a Suppression of the Voice and a hasty Pronunciation.

A *Caret* [^] denotes an Interlineation, and shews where to bring in what was omitted in the first writing.

A *Hyphen* [-] is used to join the Parts of a Word together, especially such as are written partly in one Line and partly in another. The Word in this Case is to be divided according to the most natural and approved Rules for the Division of Syllables.

An *Apostrophe* ['] is a Sign of Contraction; as, *lov'd*, for *loved*.

A *Paragraph* [¶] is sometimes used to distinguish the Beginning of a new Subject.

A *Diæresis* [··] is used to divide two Vowels which would otherwise be sounded together.

Several Notes, as, an *Asterisk* [*], an *Obelisk*, &c. [†, ‡, ¶] are used as References to some Observations in the Margin.

The Learner may observe that the *following Words* are *always distinguished* in Writing by a *capital Letter*, viz.

The *first Word* of any *Writing*, *Letter*, or *Discourse*: The *next Word* after a *Period*: The *Pronoun I*, and the *Interjection O*: The *first Word* of every *Sentence* taken from an *Author*, or introduced as spoken by *another*: Every *Title* and *proper Name* of a *Place* or *Person*: And the *first Word* of every *Line* or *Versè* in *Poëtry*.

Many *Authors* of the first Rank choose to begin every *Noun* or *Substantive* with a *Capital*; some, the *next Word* after a *Colon*: and others, remarkable *Adjectives*, and such as are put *absolutely*.

Grammatical INSTITUTES:

O R,

GRAMMAR*,

Adapted to the English Tongue.

I. **I**N *English* there are *ten* Kinds of Words or Parts of Speech, *viz.*

Article, Noun, Adjective, Pronoun, Verb, Participle, Adverb, Conjunction, Preposition, and Interjection.

* From the *Greek* Word *Gramma*, a Letter : And is the Art of expressing our Thoughts with Propriety, either in Speaking or Writing.

Of an ARTICLE.*

2. **A**N *Article* is a Part of Speech *set before Nouns* to fix their vague Signification: as, *a Man, the Man; an House, the House.* The Articles are, *an, a, and the.*

Of a NOUN†.

3. **A** *Noun, or Substantive* is the *Name* of any *Person, Place, or Thing*; as, *John, London, Honor, Goodness.*

4. There are *two Numbers*: The *Singular*, which speaks of *one*; as *a Man, a Troop*: and the *Plural*, which speaks of *more than one*; as, *Men, Troops.*

5. The *Plural* is usually formed by adding *s* to the *Singular*: as, *Noun, Nouns; Verb, Verbs,*

* From the *Latin Word Articulus*, a Joint or small Part.

† From *Nomen*, a Name.

6. When

6. When the *Singular* ends in *s*, *x*, *sh*, or *ph*, the *Plural* is formed by adding the Syllable *es*; as, *Miss*, *Misses*; *Box*, *Boxes*; *Peach*, *Peaches*; *Brush*, *Brushes*.

7. When the *Singular* ends in *y* with a *Consonant* before it, the *Plural* is formed by changing the *y* into *ies*: as, *Lady*, *Ladies*; *Cherry*, *Cherries*. When the *Singular* ends in *f*, or *fe*, the *Plural* is formed by changing the *f* or *fe* into *ves*: as, *Life*, *Lives*; *Half*, *Halves*, &c. except *Dwarf*, *Grief*, *Hoof*, *Muff*, &c. which take *s*, to make the *Plural*.

8. Sometimes the *Plural* is formed by adding the Syllable *en*; as, *Ox*, *Oxen*: sometimes by changing the *Vowel*; as, *Man*, *Men*: and sometimes by changing the *Vowels* and *Consonants*; as, *Penny*, *Pence*; *Mouse*, *Mice*.

9. Some few Words coming immediately from the *Hebrew*, form the *Plural* by adding *im* to the *Singular*: as, *Cherub*, *Cherubim*; *Seraph*, *Seraphim*. Some from the *Greek*, ending in *on*, change the *on* into *a*; as, *Phæ-*

C 3
nomenon,

nomenon, *Phænomena*. Some from the *Latin* in *us*, change the *us* into *i*: as, *Radius*, *Radii*; *Magus*, *Magi*.

10. Some Nouns have *no Plural*: as, *Wheat*, &c. others *no Singular*: as, *Ashes*, &c: and some are the *same* in *both Numbers*: as, *Sheep*, &c.

11. There are *two Genders**; the *Masculine*†, and the *Feminine*‡.

12. The *Masculine* denotes the *He-kind*: as, a *Man*, a *Prince*.

13. The *Feminine* denotes the *She-kind*: as, a *Woman*, a *Princess*.

14. Nouns signifying Things *without Life*, are *properly* of *no Gender*: as, a *Pen*, a *Table*.

15. By a common Figure in the *English Tongue*, the *Sun* is of the *Masculine*; the *Moon*, the *Church*, *Ships*,

* From *Genus*, a Sex or Kind.

† From *Mas*, the Male-kind.

‡ From *Femina*, a Woman.

and frequently *Countries* and *Virtues*, such as *France*, *Spain*, *Faith*, *Hope*, &c. are of the *feminine Gender*.

16. Here likewise it may be necessary to observe,

*Masculine.**Feminine.*

| | |
|---------------|----------------|
| Abbot | Abbess |
| Actor | Actress |
| Adulterer | Adulteress |
| Ambassador | Ambassadress |
| Administrator | Administratrix |
| Baron | Baroness |
| Bachelor | Maid |
| Boar | Sow |
| Boy | Girl |
| Bridegroom | Bride |
| Brother | Sister |
| Buck | Doe |
| Bull | Cow |
| Bullock | Heifer |
| Cock | Hen |
| Count | Countess |
| Duke | Duchess |
| Dog | Bitch |
| Deacon | Deaconess |
| Drake | Duck |

Elector

*Masc.**Fem.*

| | |
|----------------------|-------------|
| Elect ^{or} | Electress |
| Execu ^{tor} | Executrix |
| Emper ^{or} | Empress |
| Father | Mother |
| Friar | Nun |
| Governor | Governess |
| Gander | Goose |
| Husband | Wife |
| Horse | Mare |
| Heir | Heiress |
| Hunter | Huntress |
| Jew | Jewess |
| King | Queen |
| Lord | Lady |
| Lad | Lass |
| Lion | Lioness |
| Marquis | Marchioness |
| Man | Woman |
| Master | Mistress |
| Miler | Spawner |
| Nephew | Niece |
| Prince | Princess |
| Prophet | Prophetess |
| Poet | Poetess |
| Patron | Patroness |
| Ram | Ewe |
| Son | Daughter |

Stag

| <i>Masc.</i> | <i>Fem.</i> |
|--------------|-------------|
| Stag | Hind |
| Shepherd | Shepherdes |
| Tutor | Tutorefs |
| Viscount | Viscountefs |
| Uncle | Aunt |
| Widower | Widow |
| Wizard | Witch |
| Whoremonger | Whore. |

17. *Nouns* have *two Cafes* ; the *Nominative**, and the *Genitive* †. The *genitive* Cafe is formed by adding *s*, with an *Apostrophe* to the *Nominative* : as, Men, *Men's* ; Ox, *Ox's*.

* From *nominativus* (*a nominō*), naming.

† From *genitivus* (*a gigno*), natural or belonging to, and therefore some Authors have called it the *possessive* Cafe.

NOTE 17. In the Formation of this Cafe, I have complied with a late Refinement, and what I really think a corrupt Custom. The *genitive* Cafe in my Opinion, might be much more properly formed by adding *s*, or, when the Pronunciation requires it, *es* without an *Apostrophe* ; as, Men, *Mens* ; Ox, *Oxes* ; Horse, *Horses* ; Ass, *Asses*.

This Case undoubtedly came from the *Saxon*; and the best *English* Writers after the *Norman* Conquest, even down to the Time of *Chaucer* and the Reformation, formed it just in the same Manner they did the *plural* Number, viz. by the Addition of *s*, *es*, or *is*; and were rather sparing in the Use of it. After that the *is* and *es* were discontinued by Degrees, though the latter, in a few Instances, is retained to this Day in the Version of the Bible.

As to the *Apostrophe*, it was seldom used to distinguish the *genitive* Case till about the Beginning of the present Century, and then seems to have been introduced by Mistake. At that Time the *genitive* Case was supposed to have had its Original from a Contraction; as, *John's Book*, for *John his Book*: But that Notion has been sufficiently exploded: And therefore the Use of the *Apostrophe*, especially in those Instances where the Pronunciation requires an additional Syllable, is, I presume, quite indefensible. To write *Ox's*, *Ass's*, *Fox's*, and at the same Time pronounce it *Oxes*, *Asses*, *Foxes*, is such a Departure from the original Formation, at least in Writing, and such an inconsistent Use of the *Apostrophe*, as cannot be equalled perhaps in any other Language; and though it may be said that the *Apostrophe* has some Propriety as a Note of Distinction, yet no one, I think, who has any Knowledge of Grammar, can well mistake the *plural* Number for the *genitive* Case. However, it appears to me, at present, to be a Distinction of very little

little Importance. Formerly there were Notes used to distinguish the *ablative Case singular* of *Latin Nouns* of the first *Declension*, and the *genitive* of the fourth, which are now laid aside by correct Writers; and I cannot but think that, some Time or other, this will be the Fate of the *Apostrophe* in the *genitive Case*.

Of an ADJECTIVE*.

18. **A**N *Adjective* is a Word that signifies the *Quality* of any Person, Place, or Thing; as, a *good* Man, a *great* City, a *fine* House.

19. Most *Adjectives* have, at least, *two Degrees* of *Comparison*; which are commonly called the *Comparative* and the *Superlative*.

20. The *Comparative* is formed, for the most part, by adding *er* to the *Positive*; as, long, *longer*; short, *shorter*;

* From *ad*, to, and *jacio*, to put.

NOTE 20. *Long* is the *positive State* of the *Adjective*: and therefore, as many Authors observe, cannot be properly called a *Step* or *Degree*.

The *Superlative*, by adding *est*; as, long, *longest*, &c.

21. These *Degrees of Comparison* are frequently formed by the *Adverbs*, *very*, *infinitely*, *more*, *most*, *less*, *least*: as *more short*, *very*, *most*, or *infinitely short*; *less common*, *least common*, &c.

22. There are a few *Adjectives peculiar* in their *Comparison*; as, *good*, *better*, *best*; *bad*, *worse*, *worst*, &c.

Of a PRONOUN*.

23. A *Pronoun* is a Word used *instead* of a Noun, to avoid the *too frequent Repetition* of the *same Word*; as, "The Man is merry, *he* laughs, *he* sings."

24. The following *Pronouns* (*it* only excepted) have *three Cases*, *Nominative*,

* From *pro*, for, and *Nomen*, a Noun.

*Genitive and Accusative * in each number.*

| <i>Singular.</i> | |
|------------------------|-------------|
| <i>Sing.</i> | <i>Plu.</i> |
| <i>Nom.</i> I | We |
| <i>Gen.</i> mine, my | ours |
| <i>Acc.</i> me | us |
| <i>Nom.</i> Thou | Ye, you |
| <i>Gen.</i> thine, thy | your's your |
| <i>Acc.</i> thee | you |

| <i>Nom.</i> | <i>Gen.</i> | <i>Acc.</i> |
|-------------|-------------|-------------|
| He | his | him |
| She | hers, her | her |
| It | its | |

* From *accuso*, to accuse, because this Case receives the Force or Accusation of the Verb.

NOTE 24. Some Grammarians would have *mine, thine, ours, yours, &c.* to be the only genitive Cases, of the primitive Pronouns; and *my, thy, &c.* to be pronominal Adjectives derived from them: but as *his* and *its*, which are confessedly genitive Cases, are joined to Nouns, as well as *my, thy, &c.* I thought best to range them as I have done above, and shall provide for the proper Use of each Variation in the Rules of Syntax.

D

Plural.

Plural.

| <i>Nom.</i> | <i>Gen.</i> | <i>Acc.</i> |
|-------------|---------------|-------------|
| They | theirs, their | them |

25. *Who, whosoever, and the Pronominal Adjectives, one, other, and another, are thus varied.*

Singular and Plural.

| <i>Nom.</i> | <i>Gen.</i> | <i>Acc.</i> |
|-------------|-------------|-------------|
| Who | whose | whom |
| whosoever | whosoever | whomsoever |

*Sing.**Plu.*

| <i>Nom.</i> | <i>Gen.</i> | |
|-------------|-------------|---------------|
| One | ones | ones |
| other | others | |
| another | anothers | other, others |

26. The following have,

| <i>Sing.</i> | <i>Plu.</i> |
|---------------------------|-------------|
| This | these |
| that | those |
| myself, onefself, ourself | ourselves |
| thyself, yourself | yourselves |
| himself, herself, itself | themselves |

27. Those

27. Those that follow are *further* distinguished by their *Genders*.

| <i>Masc.</i> | <i>Fem.</i> | <i>No Gender.</i> |
|--------------|-------------|-------------------|
| He | she | it |
| his | hers | its |
| him | her | |
| himself | herself | itself |

28. *Pronominal* Adjectives, such as *ten, forty, fifty, &c.* and some others, seem to have a *genitive* Case regularly formed by adding *s* to the *Nominative*; as, *ten, tens.*

NOTE. The other Pronouns, *which, what, &c.* have no *Variation*.

Of a VERB*.

29. A *Verb* is a Word that signifies the *Acting* or *Being* of a Person, Place, or Thing; as, the Man, *calls*, the City *stands*, the Tree *falls*, I *am*.

* From *Verbum*, a Word. A Verb being the principal Word in a Sentence.

30. The Verb that signifies *merely Being* is *neuter*; as, *I am, he is*: Verbs that signify *doing* are *active*; as, *I speak the Word, I wrote the Letter.*

31. The

NOTE 30. Properly speaking, there is *no passive Verb* in the *English Language*; for though *I am loved*, is commonly called a *passive Verb* yet *loved* is no Part of the *Verb*, but a *Participle*, or *Adjective*, derived of the Verb *love*.

I am very sensible that the greatest Man * perhaps, that ever yet wrote on this Subject, is of a different Opinion. He says, "There are three Kinds of Verbs; *active, passive, and neuter.*" And when he comes to the grammatical Resolution of this Sentence, "*In whom I am well pleased,*" he tells us— "That *am* is the indicative Mode, present Time, and first Person singular of the neuter Verb, *to be*; *well*, an Adverb; *pleased*, the passive Participle of the Verb *to please*, making with the auxiliary Verb *am*, a passive Verb." The Consideration of this, I must confess, could by no Means induce me to suppress the above Note.

In Parsing, every Word should be considered as a distinct Part of Speech: For though two or more Words may be united to form a Mode, a Tense, or a Comparison; yet

* Dr. Lowth, followed by Buchanan.

31. The *Noun* or *Pronoun* that stands *before* the *active* Verbs in the above Examples, may be called the *Agent*, and that which stands *before* the *neuter*, the *Subject* of the Verb; But the *Noun* or *Pronoun* that *follows* the *active* Verbs, in the same Examples, may be called the *Object* of the Verb.

32. There are *four Modes* *, or Ways of using the Verb; the *Indicative*, the *Imperative*, the *Potential*, and the *Infinitive*.

33. The *Indicative* † expresses the Action or Being, *directly* and *absolutely*; as, *I am*, *he loves*.

it seems quite improper to unite two or more Words to make a Noun, a Verb, an Adjective, &c.

Verbs *intransitive*, or such as do not pass over or convey their Force to any Object, as *sleep*, *walk*, *run*, &c. are commonly, though perhaps not very properly, called *neuter* Verbs.

* From *Modus*, a Manner.

† From *indico*, to shew.

34. The *Imperative* * commands or forbids ; as, come, go, fear him, love him.

35. The *Potential* † expresses the Action or Being, as possible or impossible, fit or unfit ; as, I may love, I may not love.

36. The *Infinitive* ‡ expresses the Action or Being, indeterminately ; as, to be, to love.

* From *impero*, to command.

† From *potentialis* (*a possum*), to be able.

‡ From *infinitivus*, without Bounds.

NOTE 35. This Mode or Form of the Verb does not, I think, in any Case coincide with the *Indicative*. It always has some Respect to the *Power*, *Will*, &c. of the Agent, by which, even when Conditionality is out of the Question, it is distinguished from the merely declarative Form : The one declares the Action done, or to be done, without any further Consideration : the other declares not the Action done, or to be done, but the *Ability*, *Inability*, &c. of the Agent to perform that Action ; and is therefore properly stiled the *potential Mode*.

37. There

37. There are *five Tenses*, or *Times*; the *Present*, the *Imperfect*, the *Perfect*, the *Pluperfect*, and the *Future*.

38. The *Present* expresses the Time that *now is*: as, I *love*; or, *am loving*.

39. The *Imperfect* denotes the Time *past indeterminately*: as, I *loved*; or, *was loving*.

40. The *Perfect* denotes the Time *past determinately*: as, I *have loved*; or, *have been loving*.

41. The *Pluperfect* denotes the Time *past*, as prior to some other Point of Time specified in the Sentence: as, I *had loved*; or, *had been loving*.

42. The *Future* denotes the Time *to come*: as, I *will* or *shall love*; or, *will* or *shall be loving*.

43. These

NOTE 42. These Formations of the several Tenses seem to have Respect *both* to the *Time* and *State* of the Action signified by the Verb.
The

43. These *Modes* and *Tenses* are partly formed by the *Verb itself*, and partly by the Assistance of *Signs*.

The *present Tense* denotes the *Time* that *now is*, and the *Action unfinished*: as, *I write*, or *I am now writing*, the Letter. The *Imperfect* denotes the *Time past indeterminately*, and the *Action to have been completed* at any past Time that may be specified: as, *I wrote* the Letter, or *I began and finished the Writing* of the Letter, this Morning, Yesterday, a Week ago, &c. The *Perfect* denotes the *Time just past*, and the *Action fully completed*: as, *I have written* the Letter, or *I have just now finished the Writing* of the Letter. The *Pluperfect* denotes the *Time past*, and the *Action to have been completed prior to some other Circumstance specified in the Sentence*: as, *I had written* the Letter, or *I had finished the Writing* of the Letter, before you came in. The *Future* denotes the *Time to come*, and the *Action to be completed* at any future Time that may be mentioned: as, *I will write* the Letter, or *I will begin and finish the Writing* of the Letter, to-night, to-morrow, &c.

The other Forms of these Tenses, viz. *I am writing*, *I was writing*, *I have been writing*, *I had been writing*, *I will be writing*, seem for the most Part to leave the Action undetermined.

44. There

44. There are *two Modes* formed from the *Verb itself*: The *Indicative*; as, *I love*: and the *Imperative*; as, *love thou*. And likewise *two Tenses*; the *present*; as, *I love*: and the *Past*; as, *I loved*.

45. The *auxiliary * Signs* are *to, do, did, have, had, shall, will, may, can, must, might, would, could, should*.

46. *To*, is a Sign of the *infinitive Mode*: as, *to be*; *to love*.

47. *May, can, must, might, would, could, should*, and their Inflections †, *mayst, canst, mightest, wouldest, couldest, shouldest*, are Signs of the *potential Mode*.

48. *Do*, and its Inflections, *dost, doth, or does*, are Signs of the *present Tense*.

49. *Did*, and its Inflection, *didst*, are Signs of the *imperfect Tense*.

* From *auxilior*, to help.

† From *inflecto*, to change (the Ending).

50. *Have*, and its Inflections, *hast*, *hath*, or *has*, are Signs of the *perfect* Tense.

51. *Had*, and its Inflection, *hadst*, are Signs of the *pluperfect* Tense.

52. *Shall* and *will*, and their Inflections, *shalt* and *wilt*, are Signs of the *future* Tense.

53. In Verbs there is a Reference to *three Persons* in each Number: as, *Singular*, I *love*, thou *lovest*, he *loveth*; *Plural*, We *love*, ye *love*, they *love*.

The *second* Person of the Verb in the *singular* Number is formed out of the *first*, by adding *est*, or *st*; the *third*, by adding *eth*, *th*, *es*, or only *s*.

NOTE. The auxiliary Signs seem to have the Nature of Adverbs.

Do, *have*, and *will*, when they are not joined to Verbs to distinguish the Circumstance of Time, are *absolutely* Verbs: as, I *do* it, I *have* it, I *will* it.

St is added instead of *est*; *th*, instead of *eth*, to Verbs ending in *e*: as, love, love*st*; prove, proveth: *es* to such as end in *s*, *x*, and *o*: as, pass, pass*es*; fix, fix*es*; go, go*es*. When *est* or *eth* is added to a Verb ending in a *single Consonant*, preceded by a *single Vowel* bearing the Accent, that *Consonant* is doubled; as, forget, forgette*st*, forgetteth.

54. The *first Person* speaks of himself; as, “*I John* take thee Elizabeth.”

55. The *second Person* has the Speech directed to him, and is supposed to be present; as, “*Thou Harry* art a wicked Fellow.”

56. The *third Person* is spoken of, or described, and supposed to be absent; as, “*That Thomas* is a good Man.”

57. The *Verb itself* has but two Terminations respecting Time: as, love, and loved; which last may be called the Inflection of the *preter* or *past Tense*: And when this Inflection of the *preter Tense* is formed by adding *d*, or *ed*,

to the *first Person Present Tense*, the Verb is *regular*, and is declined after the following Examples.

INDICATIVE MODE.

Present Tense.

58. *Sing.* I love or do love, thou lovest or dost love, he loveth or loves, or doth or does love. *Plu.* We love or do love, ye or you love or do love, they love or do love.

Imperfect Tense.

59. *Sing.* I loved or did love, thou lovedst or didst love, he loved or did love. *Plu.* We loved or did love, ye loved or did love, they loved or did love.

Perfect Tense.

60. *Sing.* I have loved, thou hast loved, he hath loved. *Plu.* We have loved, ye have loved, they have loved.

Pluperfect Tense.

61. *Sing.* I had loved, thou hadst loved, he had loved. *Plu.* We had loved, ye had loved, they had loved.

Futur

Future Tense.

62. *Sing.* I shall or will love, thou shalt or wilt love, he shall or will love.

Plu. We shall or will love, ye shall or will love, they shall or will love.

63. *Some Verbs* in this Mode will admit of a *second Future*, especially such as signify the *completing* of any Thing; as, *I shall or will have finished* it to-morrow.

IMPERATIVE MODE.

64. *Sing.* Love, do thou love, or love thou. *Plu.* Love, do ye love, or love ye.

NOTE 64. *Let*, commonly called a *Sign* of the the Imperative Mode, is *properly a Verb* in that Mode; as in the Example, *let him love*, the Meaning is, *permit or suffer him to love*: *Let*, therefore, seems to be a Verb of the *imperativ*, and *love* of the *infinitive* Mode; the Sign, *to*, being understood, though not expressed.

POTENTIAL MODE.

Present Tense.

65. *Sing.* I must, may, can, would, could, or should love; thou must, mayest, canst, wouldest, couldest, or shouldest love; he must, may, can, would, could, or should love. *Plu.* We must, may, can, would, could, or should love; ye, &c.

perfect Tense.

66. *Sing.* I must, might, would, could, or should have loved; thou must, mightest, wouldest, couldest, or shouldest have loved; he must, might, would, could, or should have loved. *Plu.* We must, might, would, could, or should have loved; ye, &c.

67. The *pluperfect* Tense, in *this Mode*, is *best* expressed by the *perfect*: as, I *might have* loved her before the Time you mention.

68. The *future Tense* of *most Verbs*, in *this Mode*, is *best* expressed by the *present*: as, I *may love* to-morrow.

69. There

69. There is a *subjunctive* * or *conditional* Form, which *drops* the *personal Terminations* in certain Tenses of this Mode; as, though thou *love*, though he *love*.

INFINITIVE MODE.

70. *Present Tense*, to love; *Perfect*, to have loved; *Future*, about to love.

THE DECLENSION OF THE NEUTER VERB.

INDICATIVE MODE.

Present Tense.

71. *Sing.* I am, thou art, he is.
Plu. We are, ye or you are, they are.

Imperfect Tense.

72. *Sing.* I was, thou wast, he was.
Plu. We were, ye were, they were.

* From *sub*, under, and *jungo*, to join.

Perfect Tense.

73. *Sing.* I have been, thou hast been, he hath or has been. *Plu.* We have been, ye have been, they have been.

Pluperfect Tense.

74. *Sing.* I had been, thou hadst been, he had been. *Plu.* We had been, ye had been, they had been.

Future Tense.

75. *Sing.* I shall or will be, thou shalt or wilt be, he shall or will be.—
Plu. We shall or will be, ye shall or will be, &c.

Second Future.

76. *Sing.* I shall or will have been, &c.

IMPERATIVE MODE.

78. *Sing.* Be, do thou be, or be thou. *Plu.* Be, do ye be, or be ye.

POTEN.

POTENTIAL MODE.

Present Tense.

79. *Sing.* I must, may, can, would, could, or should be; thou must, mayest, canst, wouldest, couldest, or shouldest be; he, &c. *Plu.* We must, may, can, would, could, or should be, ye, &c.

Perfect and pluperfect Tenses.

80. *Sing.* I must might, would, could, or should have been; thou must, mightest, wouldest, couldest, or shouldest have been; he must, might, would, could, or should have been. *Plu.* We must, might, would, could, or should have been; ye, &c.

81. The *future Tense*, in this Mode, is best expressed by the *present*: as, I may be to-morrow.

82. The *subjunctive* Form of this Verb is thus distinguished:

Present Tense.

Sing. Though I be, though thou be, though he be. *Plu.* Though we be, though ye be, though they be.

Imperfect Tense.

Sing. Though I were, though thou wert, though he were. *Plu.* Though we were, though ye were, though they were.

INFINITIVE MODE.

83 *Present*, to be; *Perfect* to have been; *Future*, about to be.

84. When the *Termination* of the *preter* Tense is not formed by adding *d*, or *ed*, to the *first Person* of the *present* Tense *singular*, the Verb may be called *irregular*; but that *Irregularity* being discovered and observed in the *preter* Tenses, the Verb is declined, in *all other Respects*, as the *regular* Verb.

85. The

85. The most *common Irregularity* is when the *d*, or *ed*, for better Sound's Sake, is changed into *t*; and this is, for the most Part, the Case, when the Verb itself ends in *f*, *p*, and *x*: as, *pust*, *wrapt*, and *mixt*; for *puffed*, *wrapped*, and *mixed*, &c.

NOTE. The *same Irregularity*, or *Contraction* frequently occurs in Verbs of other *Termination*. For some *different Irregularities* we refer to the following Head of *Participles*.

Of a PARTICIPLE*.

86. A *Participle* is derived of a *Verb*, and *partakes* of the Nature both of the *Verb* and the *Adjective*.

87. There

From *participio*, to partake.

NOTE 86. The *Participle*, so far as it expresses the *Circumstance* of the Noun to which it is joined by the neuter Verb, has the Nature of an *Adjective*: but, as implying the *Action* of some *Agent*, it has the Nature of the *Verb*.

87. There are *two Participles*, pertaining to the Verbs; the *active*, which *always*

The *Passive* Participle seems to have been invented more fully to express that *Influence* or *Dependence* which the *Agent* and *Object* of a Verb have on each other: as, “*John loves Elizabeth*;” or, “*Elizabeth is loved by John*. The *King* wrote the *Letter*; or, the *Letter* was written by the *King*.”

Here *loved* and *written*, so far as they express the *Circumstances* of the Nouns to which they are joined by the neuter Verb, may be considered as *Adjectives*; but in another View, as they imply the *Action* or *Force* of some *Agent* or *compulsive Cause*, they may be considered as *Verbs*.

Hence it is, that *Verbs intransitive*, which have no *Object*, can have no *passive* Participle; some of them have a *participial* Form joined to the neuter Verb: as, “The Man is *fallen*; The Sun is *risen*.” But as *fallen* and *risen* have no Reference to any *Agent* or *compulsive Cause* different from the Subject of the Verb, so they cannot with any Propriety be denominated *passive* Participles: And, notwithstanding their Form, they differ very little, if any Thing, from common *Adjectives*.

always ends in *ing*; and the *passive* which for the *most* Part ends in *ed*; as, from the Verb *call* are derived the Participles *calling* and *called*. In the Formation of the Participles, if the Verb ends in *e*, the *e* is omitted; as, love, *loving*, *loved*. If it ends in a *single Consonant*, preceded by a *single Vowel* bearing the Accent, that *Consonant* is *doubled*; as, commit, *committing*, *committed*. X

The same Thing may be observed of the *active* Participle; as, "The Master is *writing*, the Horse is *trotting*." Here the Participle implies both the Circumstance and the Action of the Noun to which it is joined by the neuter Verb, and therefore has the Property of a Participle. But if we use the same Word in a merely descriptive Sense, as, "The *writing* Master, the *trotting* Horse," it loses the Property of a Participle, and becomes a *mere Adjective*.

88. The *passive Participle* is, for the *most Part*, the *same* with the *preter*, or *past Tense* of the Verb; but in *both* these there are many *Irregularities*: the chief of which may be gathered from the following Catalogue.

| <i>Present.</i> | <i>Preter.</i> | <i>Parti.</i> |
|-----------------|----------------|---------------|
| Bake | baked | baked, baked |
| Begin | began | begun |
| Bear | bore | borne |
| | bare | born |
| Beat | beat | beaten |
| Behold | beheld | beheld |
| | | beholden |
| Bend | bended, bent | bent [rest |
| Bereave | bereft | bereaved, be- |
| Beseech | besought | besought |
| Bid | bid | bidden |
| Bind | bound | bound |
| Bite | bit | bitten |
| Bleed | bled | bled, blooded |
| Blow | blowed | blowed |
| | blew | blown |
| Break | broke, brake | broken |
| Breed | bred | bred |
| Bring | brought | brought |

Present

| <i>Present.</i> | <i>Preter.</i> | <i>Parti.</i> |
|-----------------|----------------|----------------|
| Build | built | builded, built |
| Buy | bought | bought |
| Catch | caught | catcht, caught |
| Chide | chid, chidden | chid |
| Choose | chose | chosen |
| Cleave | clove, clave | cloven, cleft |
| Clothe | clad | clothed, clad |
| Creep | creeped, crept | creeped, crept |
| Dig | digged, dug | dug |
| Do | did | done |
| Draw | drew | drawn |
| Dream | dreamed | dreamed |
| | dreamt | dreamt |
| Drink | drank | drunk |
| Drive | drove | driven |
| Eat | ate | eaten |
| Feed | fed | fed |
| Feel | felt | felt |
| Find | found | found |
| Fling | flung | flung |
| Forake | forlook | forfaken |
| Freight | freighted | fraught |
| Freeze | froze | frozen |
| Get | got, gat | gotten |
| Geld | gelt | gelded |
| Gilt | gilt | gilt |
| Girt | girded, girt | girded, girt |
| | | Give |

*Present.**Preter.**Parti.*

| | | |
|-------|---------------|----------------|
| Give | gave | given |
| Grave | graved | graved, graven |
| Grind | ground | ground |
| Hang | hanged, hung | hanged |
| Have | had | had |
| Heave | heaved, hove | heaved, hoven |
| Help | helped | helped, holpen |
| Hew | hewed | hewn |
| Hide | hid | hidden |
| Hold | held | holden, held |
| Keep | kept | kept |
| Know | knew | known |
| Lade | laded | laden |
| Lay | laid | laid |
| Lead | led | led |
| Leap | leaped, leapt | leaped, leapt |
| Leave | left | left |
| Lend | lent | lent |
| Load | loaded | loaded, loaden |
| Lose | lost | lost |
| Make | made | made |
| Meet | met | met |
| Mow | mowed | mowed, mown |
| Rend | rent | rent |
| Ride | rid, rode | ridden |
| Ring | rang | rung |
| Rive | rived | riven |

Rot

| <i>Present.</i> | <i>Preter.</i> | <i>Parti.</i> |
|-----------------|----------------|----------------|
| Rot | rotted | rotten |
| Run | ran | run |
| Say | saïd | saïd |
| Saw | sawed | sawn |
| See | saw | seen |
| Seek | sought | sought |
| Seeth | sod | sodden |
| Sell | fold | fold |
| Send | sent | sent |
| Shake | shook | shaken |
| Shave | shaved | shaved, shaven |
| Shear | shore | shorn |
| Shew | shewed | shewn |
| Shoe | shod | shod |
| Shoot | shot | shot |
| Shrive | shrove | shriven |
| Sing | sang | sung |
| Sink | sank | sunk |
| Sit | sate | sat, sitten |
| Slay | slew | slain |
| Sling | slung, slang | slung |
| Smite | smote | smitten |
| Sow | sowed | sown |
| Speak | spoke | spoken |
| Speed | sped | sped |
| Spell | spelt | spelt |
| Spend | spent | spent |

| <i>Present.</i> | <i>Preter.</i> | <i>Parti.</i> |
|-----------------|----------------|----------------|
| Spill | spilled, spilt | spilled, spilt |
| S in | spun, span | spun |
| Spring | sprang | sprung |
| Sting | stung, stang | stung |
| Steal | stole | stolen |
| Stick | stuck | stuck |
| Stride | strode | stridden |
| Strike | struck | struck |
| String | strang | strung |
| Sweep | swept | swept |
| Swear | swore | sworn |
| Sweat | sweated | sweated |
| Swell | swelled | swollen |
| Swim | swum, swam | swum |
| Take | took | taken |
| Teach | taught | taught |
| Tear | tore | torn |
| Tell | told | told |
| Throw | threw | thrown |
| Think | thought | thought |
| Tread | trod | trodden |
| Wear | wore | worn |
| Weave | wove | woven |
| Win | won | won |
| Wind | wound | wound |
| Work | wrought | wrought |
| Wring | wrung | wrung |
| Write | wrote | written |

89. The *following* are *intransitive* Verbs, and have, properly speaking, no *passive* Participle.

| <i>Present.</i> | <i>Preter.</i> | <i>Parti. Form.</i> |
|-----------------|----------------|---------------------|
| Abide | abode | |
| Arise | arose | arisen |
| Awake | awaked, awoke | awaked |
| Cleave | cleaved, clave | cleaved |
| Cling | clang, clung | clung |
| Come | came | come |
| Creep | creeped, crept | crept |
| Crow | crew | crowed |
| Deal | dealt | dealt |
| Dare | durst | |
| Die | died | dead |
| Dwell | dwelt | dwelt |
| Fall | fell | fallen |
| Feed | fed | fed |
| Flee | fled | fled |
| Fly | flew | flown |
| Go | went | gone |
| Grow | grew | grown |
| Hang | hung | hung |
| Leap | leaped, leapt | leaped |
| Lie | lay | |
| Rise | rose | risen |
| Rot | rotted | rotten |

| <i>Present.</i> | <i>Preter.</i> | <i>Part.</i> | <i>Form.</i> |
|-----------------|----------------|--------------|--------------|
| Run | ran | run | |
| Shine | shone | shined | |
| Sink | sank | sunk | |
| Shrink | shrank | shrunk | |
| Sleep | slept | slept | |
| Slide | slid | slidden | |
| Slink | slank | slunk | |
| Speed | sped | sped | |
| Spit | spat | spitten | |
| Stand | stood | stood | |
| Stick | stuck | stuck | |
| Sunk | sank | stunk | |
| Swing | swang | swung | |
| Thrive | throve | thriven | |
| Weep | wept | wept | |

NOTE. There are a few compound irregular Verbs, such as *besal*, *bespeak*, &c. which as they follow the simple Form, it was not thought necessary to insert in this Catalogue.

90. There are a few Verbs ending in *t*, and *d*; these are the same in the *present*, *preter* Tenses, and *passive* Participle: as, burst, cast, cost, cut, hit, hurt, knit, let, put, read, rant, rid, set, shed, shred, shut, slit, split, spread, thrust.

91. Here

91. Here it may be observed, that there are *two Ways* of expressing the *perfect* and *pluperfect* Tenses in *most irregular Verbs*: as, I *have wrote*, or *have written*, &c. I *had wrote*, or *had written*, &c.

NOTE 91. In these Instances, *written*, is, I think, a real Verb, but for Distinction's Sake we call it the *participial Form*; and in all irregular Verbs it was *heretofore*, and in some of them it is *still*, the *only Form* made Use of in the *preter Tense*.

Of an A D V E R B*.

92 **A**N *Adverb* is a Part of Speech joined to a *Verb*, an *Adjective*, a *Participle*, and sometimes to another *Adverb*, to express the *Quality*, or *Circumstance* of it: as, He reads *well*; a *truly* good Man; he is *secretly* plotting; he writes *very correctly*.

* From *ad*, to, and *Verbum*, a Verb.

93. *Some Adverbs admit of Comparison: as, often, oftener, oftenest; soon, sooner, soonest: and many of them are compared by the other Adverbs, much more, most, &c.*

NOTE. Adverbs have Relation to *Time*; as, *now, then, lat-ly, &c.*: to *Place*; as, *here, there, &c.*: to *Number*; as, *once, twice, &c.*

Of a CONJUNCTION*.

94 **A** *Conjunction* is a Part of Speech that joins Words or Sentences, together: as, *albeit, although, altho', and, because, but, either, else, however, if, namely, neither, nor, or, though, tho' therefore, thereupon, unless, whereas, whereupon, whether, yet.*

The foregoing are *always Conjunctions*: but these six following are *sometimes Adverbs*; *also, as, otherwise, since, likewise, then. Except, and save, are sometimes Verbs*; *for, sometimes a Preposition*; and *that, sometimes a Pronoun.*

* From *con*, with, and *jungo*, to join.

Of a PREPOSITION*.

95. **A** *Preposition* is a Word set before Nouns or Pronouns to express the Relations of Persons, Places, or Things to each other: as, He came *to*, and stood *before* the City.

Prepositions used in this Sense, are such as follow: *About, above, after, against, among, amongst, at, before, behind, below, beneath, between, beyond, by, for, from, in, into, of, off, on, upon, over, through, to, unto, towards, under, with, within, without.*

Of an INTERJECTION*.

96. **A** *N Interjection* is a Word that expresses any sudden Motion of the Mind, transported with the Sensation of Pleasure or Pain: as, *O! Oh! Alas! Lo!*

* From *præ*, before, and *pono*, to place.

† From *inter*, between, and *jacio*, to throw.

SYNTAX*.

SYNTAX shews the *Agreement* and *right Disposition* of Words in a Sentence.

97. The Articles, *a*, and *an*, are used *only* before Nouns of the *singular* Number: *an*, before a Word that begins with a *Vowel*; *a*, before a Word that begins with a *Consonant*: *an*, or *a*, before a Word that begins with *h*: as, “*A* Christian, *an* Infidel, *an* Heathen, or *a* Heathen.” But if the *h* be not *sounded*, then the Article *an* is only used; as, “*An* Hour, *an* Herb.”

* From *Syntaxis*, a Joining.

98. *A* and *an* are *indefinite*; as, “*A* Man, *a* House; *i. e.* any Man, any House, without Distinction. But *the* is *definite*: as, “*The* Man, *the* House;” *i. e.* some one Man, some one House, in particular.

99. *The* is likewise used to distinguish two or more Persons or Things mentioned before; as, “*The* Men,” (not the Women.) “*The* Lords,” (as distinguished from the Commons.)

100. The *Verb* agrees with its *Noun*, or *Pronoun*, *i. e.* with its *Agent*, or *Subject*, in *Number* and *Person*: as, “*The* Boys *write*; *I* *love*; *He* who *reads*.”

101. In the complaisant Stile, it is common to use *you*, instead of *thou* when we speak to *one* Person only; and

NOTE 100. This *Agent* or *Subject*, is always found by asking the Question. *who*, or *what* on the Verb; as, *who* write? The Answer to the Question is, *Boys*; which Word is the *Agent* of the Verb *write*.

in that Case it has a *plural* Verb joined with it: as, "You *are* my Brother."

102. A Noun of *Multitude*, of the *singular* Number may have a Verb either *singular* or *plural*: as, "The People *is* mad;" or, "The People *are* mad." The latter Expression seems to be the more *elegant*.

103. When *two* or *more* Nouns, or Pronouns, are connected together in a Sentence, as *joint Agents*, or *Subject*, they must have a *Plural* Verb, though they should be each of the *Singular* Number: as, "The Man and his Wife *are* happy; I and He *were* there; Richard and I *have been* very busy."

104. Sometimes a *Sentence*, or an *infinitive Mode*, is the *Subject* of a Verb; and then the Verb must be put in the *singular* Number and *third* Person: as, "The King and Queen appearing in public, *was* the cause of my going; To see the Sun *is* pleasant."

105. When

105. When the *Agent* and *Object* of a Verb are not distinguished (as in Nouns) by *different* Cases, the *Agent* is *always* set *before*, and the *Object* *after* the Verb; this being the natural Order, and necessary to determine the Sense: as, “*Alexander* conquered *Darius*.” If *Darius* had been the Conqueror, it is plain that the Order of the Nouns must have been inverted.

106. The *Agent*, or *Subject*, is most commonly set *immediately before* the Verb, or the *Sign* of the Verb: as, “The *Man* lives; The *City* hath stood a thousand Years.” In the *imperative* Mode, however, it is set *after* the Verb: as, “Love *thou*: Be *thou* happy.” Also, when a *Question* is asked, it is set *after* the Verb, or *between* the Sign and the Verb; as, “Are *you* there? Doth the *King* live?”

107. The Pronouns, *I, We, Thou, Ye, He, She, They*, and *Who*, are *always* used when they stand as the *Agent* of an *active*, or the *subject* of the *new* Verb: as, “*I* see; *He* loves: *We*
are

are; *They* go; That is the Person *who* passed us Yesterday."

108. The *Noun* or *Pronoun*, which receives the *Force* of the *active* Verb, is most commonly set *after* the Verb, as, "I love the *Man*." But the *Relative*, *whom*, or *whomsoever*, is always set *before* the Verb: as, "The *Man*, *whom* I love, is absent."

109. The *accusative* Case of a *Pronoun* is *always* used, when it receives the *Force* or *Impression* of the *active* Verb, or *active* Participle, or comes after the *infinitive* Mode of the *neuter* Verb: as, "He calls *me*; She is beating *them*; I suppose it to be *him*."

110. When a *Pronoun* is set *alone* in Answer to a Question, or follows the *present* or *imperfect* Tense of the *neuter* Verb, it must be put in the *nominative* Case: as, "Who did it? *I*, i. e. *I* did it; I was *he* that said so,"

111. The *passive* Participle, and not the *past* Tense, should be *always* used when

when joined in a Sentence with the *neuter Verb* : as, “ *It was written* (not *it was wrote*) in Hebrew.”

112. *That Form of the Tenses in Verbs, which is distinguished by the active Participle, is used with strict Propriety, when we would express the Continuance of an Action* : as, “ *I have been writing a long Time* : *I shall be writing all the Week.*”

113. The *auxiliary Signs, do and did, and their Inflections, doth, dost, or does, and didst, ought to be used only for the Sake of Emphasis* : as, “ *I do love*; *He did go.*”

114. *Shall is used in the first Person barely to express the future Action or Event*; as, “ *I shall do it.*” But, in the *second and third, it promises, or commands*; as, “ *You shall do it.*” On the contrary, *will, in the second and third Persons, barely expresses the future Action or Event*; as, “ *You will do it.*” But, in the *first, it promises, or asserts*; as, “ *I will do it.*”

115. The Terminations *eth*, *ed*, and the *participial* Form of the Verb, are used in the *grave* and *formal* Style; but *s 'd*, and the Form of the past Tense, in the *free* and *familiar* Style: as (gravely), "He *hath loved*; The Man *hath spoken*, and still *speaketh*;" (familiarly), "He *has lov'd*; The Man *has spoke*, and still *speaks*."

116. When *two Nouns* come together with the Preposition *of* between them, denoting *Possession*, the latter may be made the *genitive Case*, and set *before* the other: as, "The Property of the Men; The *Men's* Property."

117. *Pronouns* must *always agree* with the *Nouns* for which they *stand*, or to which they *refer*, in *Number*, *Person*, and *Gender*: as, "The *Sun* shines, and *his* Race is appointed to *him*; The *Moon* appears, and *she* shines with Light, but not *her* own; The *Sea* swells, *it* roars,

NOTE 116. Nouns of the *plural Number*, that end in *s*, will not very properly admit of the *genitive Case*.

and

and what can repel *its* Force; *This* Man, *These* Women."

118. The *neuter* Pronoun, by an Idiom peculiar to the *English* Language, is frequently joined in *explanatory* Sentences with a Noun or Pronoun of the *masculine* or *feminine* Gender: as, "*It* is *I*; *It* was the *Man*, or *Woman* that did it."

119. When *two* or *more* Nouns or Pronouns, of *different* Persons, are joined in a Sentence, the Pronoun, which refers to them, must agree with the *first* Person in Preference to the *second*, and with the *second* in Preference to the *third*: as, "*Thou* and thy *Father* are both in the same Fault, and *ye* ought to confess it; The *Captain* and *I* fought on the same Ground, and after-

NOTE 118. Though this seems to be an *indefinitive* Use of the *neuter* Pronoun, as expressive of some Cause or Subject of Inquiry, without any Respect to *Person* or *Gender*; yet, in strict Propriety, it cannot be so used with a Noun of the *plural* Number: thus, "*It* was *they* that did" is an Impropriety.

wards *we* divided the Spoil, and shared it between *us*."

120. When *two* or *more* Nouns or Pronouns of the *singular* Number are joined together in a Sentence, the Pronoun which refers to them, must be of the *plural* Number: as, "The *King* and the *Queen* had put on *their* Robes."

121. The *genitive* Case of a Pronoun is *always* used, when joined to a Noun, to denote *Property* or *Possession*: as, "My Head and *thy* Hand." The Head of *me* and the Hand of *thee* are inelegant Expressions.

122. The *genitive* Cases of the Pronouns, viz. *my*, *thy*, &c. are used when joined with Nouns; but *mine*, *thine*, &c. when put *absolutely*, or *without* their Nouns: as, "It is *my* Book;" or, omitting the Noun, "It is *mine*."

The same Thing may be observed of *other* and *others*, in the *plural* Number: as, "The Property of *other* Men;" or, without

without the Noun, “the Property of *others*.”

123. *Mine* and *thine* are frequently put for *my* and *thy*, before a Word that begins with a *Vowel*: as, “*Mine* Eye” for “*My* Eye.”

124. *Pronominal Adjectives* are only used in the *genitive* Case, when put *absolutely*: as, “I will not do it for *tens* Sake.”

125. The *Adjective* is usually set *before* its *Substantive*: as, “The *second* Year; A *good* Man.” Sometimes, however, for better Sound’s Sake, especially in Poetry, the *Adjective* comes *after* its *Substantive*: as,

“The genuine Cause of every Deed
divine.”

NOTE 123. *Thou* is used to denote the *greatest* *Respect*: as, “O *Thou* most high!” And likewise to denote the *greatest* *Contempt*: as, “*Thou* worthless Fellow!”

126. When *Thing* or *Things* is Substantive to an Adjective, the Word *Thing* or *Things* is elegantly omitted, and the Adjective is put *absolutely*, or *without* its *Substantive*: as, “Who will shew us any *Good*?” for, “Who will shew us any *good Thing*?”

In many *other* Cases the Adjective is put *absolutely*, especially when the Noun has been mentioned before, and is easily understood, though not expressed.

127. In forming the *Degrees of Comparison*, the Adverbs, *more*, *most*, *less*, *least*, &c. are *only* used before Adjectives when the Terminations, *er* and *est*, are omitted: as, “*More* full, *less* beautiful.”

128. For better Sound's Sake, most Adjectives ending in *ive*, *al*, *ful*, *ble*, *ant*, *some*, *ing*, *ish*, *ous*, and some others, must be compared by the Adverbs *more*, *most*, *less*, *least*, &c. as, “*Pensive*, *more* *pensive*; *substantial*, *more* *substantial*.”

NOTE 128. Adjectives of more than one syllable generally come under this Rule.

129. When two *Persons*, or *Things*, are spoken of in a Sentence, and there is Occasion to mention them over again, for the Sake of Distinction, *that* is used in Reference to the *former*, and *this* in Reference to the *latter* : as,

“ *Self love*, the Spring of Motion,
acts the Soul ;

“ *Reason's comparing Balance* rules
the whole :

“ Man but for *that* no Action could
attend,

“ And but for *this* were active to no
End.”

130. *That* refers both to *Persons* and *Things* : as, “ The Man *that* I respect ;
The Thing *that* I want, is not here.”

131. The relative Pronoun, *who*, *whose*, or *whom*, is used, when we speak of *Persons only* ; *which*, when we speak of *Things*, or want to distinguish one of two or more *Persons* or *Things* : as,
“ I am bound to respect a *Man*, *who* has
done me a Favor ; though he be charge-
able

able with *Vices*, which I hate. *Which* of the Men? *Which* of the Roads will you choose?"

132. *Who* and *what* also are used in asking Questions: *who*, when we inquire for a Man's Name; as, "*Who* is that Man?" *What*, when we would know his Occupation, &c. as, "*What* is that Man?"

133. The *Adverb* is always placed immediately before the *Adjective*, but most commonly after the *Verb*: as, "A very pious Man prays frequently."

134. The *Comparative* *Adverbs* *than* and *as*, with the *Conjunctions* *and*, *nor*, *or*, connect like Cases: as, "She loves him better than me; John is as tall as I; He and I went together; Neither he nor she came; Bring it to me or her."

135. The *Conjunctions*, *if*, *though*, *except*, &c. implying a manifest Doubt or Uncertainty, require the *subjunctive* Form of Verbs: as, "Though he slay me,

me, yet will I trust in him ; I will not let thee go, except thou *blefs* me ; Kiss the Son, lest he *be* angry ; If he but *speak* the Word : See thou *do* it not."

136. *Prepositions* always govern the *accusative* Case of a Pronoun *immediately* after them ; as, " To *me*, for *them*," &c.

137. After Verbs of *shewing*, *giving*, &c. the Preposition, *to*, is *elegantly omitted* before the Pronoun, which notwithstanding, *must* be in the *Accusative* : as " I gave him the Book," for " I gave *to* him the Book."

138. The Preposition, *to*, is *always* used *before* Nouns of *Place*, after Verbs and Participles of *Motion* : as, " I went *to* London ; I am going *to* Town," &c. But the Preposition *at*, is *always* used when it *follows* the *neuter* Verb in the

NOTE 135. This Form seems to be *elliptical*, and may be thus resolved : " Though he *should* slay me : Lest he *should* be angry : See thou *must* do it not," &c.

same

same Case: as, "I have been at *London*; I am at the Place appointed." We likewise say, "He touch'd, arriv'd, lives, &c. at any Place."

139. The Preposition *in*. is set before *Countries, Cities*. and large Towns, especially if they are in the *same* Nation: as, "He lives *in London, in France, &c.*" *At* is set before *Villages, single Houses*, and *Cities* that are in *distant Countries*: as, "He lives *at Hackney, &c.*"

140. The *Interjections, O, Oh, and Ah*, require the *accusative* Case of a Pronoun in the *first* Person: as, "O me, Oh me, Ah me:" But the *nominative* in the *second*: as, "O thou, O ye."

No *exact* Rules can be given for the placing of *all* Words in a Sentence: The *easy Flow* and the *Perspicuity* of the Expression are the *two Things*, which ought to be chiefly regarded.

A P P E N D I X.

THE DECLENSION OF IRREGULAR AND DEFECTIVE VERBS.

TO WRITE.

| <i>Present.</i> | <i>Preter.</i> | <i>Part.</i> |
|-----------------|----------------|--------------|
| W RITE | Wrote | Written. |

INDICATIVE MODE.

Imperfect Tense.

Sing. I wrote or did write, thou wrotest or didst write, he wrote or did write. *Plu.* We wrote or did write, ye wrote or did write, they wrote or did write.

Perfect

Perfect Tense.

Sing. I have wrote or have written, thou hast wrote or hast written, he hath or has wrote, or hath or has written.

Plu. We have wrote or have written, ye have wrote or have written, they have wrote or have written.

Pluperfect Tense.

Sing. I had wrote or had written, thou hadst wrote or hadst written, he had wrote or had written. *Plu.* We had wrote or had written, ye had wrote or had written, they had wrote or had written.

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I N F I N I T I V E M O D E.

Perfect Tense.

To have wrote or to have written.

P O T E N T I A L M O D E.

Perfect and pluperfect Tenses.

Sing. I might have wrote or written, thou mightest have wrote or written, he,

he might have wrote or written. *Plu.*
 We might have wrote or written, ye
 might have wrote or written, they
 might have wrote or written.

The other Modes and Tenses follow the regular Form.

T O S E E.

| <i>Present.</i> | <i>Preter.</i> | <i>Parti.</i> |
|-----------------|----------------|---------------|
| See | Saw | Seen. |

I N D I C A T I V E M O D E.

Imperfect Tense.

Sing. I saw or did see, thou sawest
 or didst see, he saw or did see. *Plu.*
 We saw or did see, ye saw or did see,
 they saw or did see.

Perfect Tense.

Sing. I have seen; thou hast seen, he
 hath or has seen. *Plu.* We have seen,
 ye have seen, they have seen.

POTENTIAL MODE.

Perfect and pluperfect Tenses.

Sing. I might have seen, thou mightest have seen, he might have seen. *Plu.* We might have seen, ye might have seen, they might have seen.

INFINITIVE MODE.

Perfect Tense.

To have seen.

This is one of those Verbs in which the perfect Tenses must be expressed by the *participial* Form: And which, I think, is always the Case when that Form consists but of one Syllable.

T O G O.

Pres.

Go

Preter.

Went,

Parti. Form.

Gone.

I N D I C A T I V E M O D E.

Imperfect Tense.

Sing. I went or did go, thou wentest or didst go, he went or did go. *Plu.* We went or did go, ye went or did go, they went or did go.

Perfect Tense.

Sing. I have gone, thou hast gone, he hath or has gone. *Plu.* We have gone, ye have gone, they have gone.

Pluperfect Tense.

Sing. I had gone, thou hadst gone, he had gone. *Plu.* We had gone, ye had gone, they had gone.

P O T E N T I A L M O D E.

Perfect Tense.

Sing. I might have gone, thou mightest have gone, he might have gone. *Plu.* We might have gone, ye might have gone, they might have gone.

INFINITIVE MODE.

Perfect Tense.

To have gone.

The *participial Form* of this Verb is often joined to the Neuter Verb, when it refers to the mere Circumstance or Event of Going: as, "He *is* just gone: He has *been* gone some time." The same Thing may be observed of the Verb, to come.

T O S H I N E.

| <i>Present.</i> | <i>Preter.</i> | <i>Parti. Form</i> |
|-----------------|----------------|--------------------|
| Shine | Shone | Shined. |

INDICATIVE MODE.

Imperfect Tense.

Sing. I shone or did shine, thou didst shine, he shone or did shine. *Plu.* We shone or did shine, ye shone or did shine, they shone or did shine.

Perfect

Perfect Tense.

Sing. I have shone or have shined, thou hast shone or hast shined, he hath shone or hath or has shined. *Plu.* We have shone or have shined, ye have shone or have shined, they have shone or have shined.

Pluperfect Tense.

Sing. I had shone or had shined, thou hadst shone or hadst shined, he had shone or had shined. *Plu.* We had shone or had shined, ye had shone or had shined, they had shone or had shined.

P O T E N T I A L M O D E.

Perfect Tense.

Sing. I might have shone or shined, thou mightest have shone or shined, he might have shone or shined. *Plu.* We might have shined, &c.

I N F I N I T I V E M O D E.

Perfect Tense.

To have shone or to have shined.

H 3

Though

Though this Verb has, properly speaking, no *passive* Participle, yet it has a *participial* Form as above, which is used in the perfect Tenses, and in this it agrees with other Verbs of the same Class.

T O L E T.

(Signifying to permit or suffer.)

Present.

Preter.

Let

Let.

I N D I C A T I V E M O D E.

Present Tense.

Sing. I let, thou lettest, he letteth or lets. *Plu.* We let, ye let, they let.

Imperfect Tense.

Sing. I did let, thou didst let, he did let. *Plu.* We did let, ye did let, they did let.

Perfect Tense.

Sing. I have let, thou hast let, he hath or has let. *Plu.* We have let, ye have let, they have let.

Plu.

Pluperfect Tense.

Sing. I had let, thou hadst let, he had let. *Plu.* We had let, ye had let, they had let.

Future Tense.

Sing. I will let, thou wilt let, he will let. *Plu.* We will let, ye will let, they will let.

I M P E R A T I V E M O D E.

Sing. Let, or do thou let. *Plu.* Let, or do ye let.

P O T E N T I A L M O D E.

Present and future Tenses.

Sing. I may let, thou mayest let, he may let. *Plu.* We may let, ye may let, they may let.

Perfect Tense.

Sing. I might have let, thou mightest have let, he might have let. *Plu.* We might

might have let, ye might have let, they might have let.

INFINITIVE MODE.

Pres. To let. *Pret.* To have let.
Fut. About to let.

This shews that *Let* is not a Sign of the imperative Mode, but a real Verb, occasionally used in all Modes and Tenses, joined to some other Verb in the infinitive Mode, either expressed or understood: as, "You will *let* me do it, I might have *let* him go."

Let, signifying *to let down*, &c. may have a *passive* Participle: as, "I was *let*, down in a Basket."

TO DARE.

(Signifying to venture.)

Present.

Dare

Preter.

Durst.

INDI-

INDICATIVE MODE.

Present Tense.

Sing. I dare, thou darest, he dareth or dares. *Plu.* We dare, ye dare, they dare.

Imperfect Tense.

Sing. I durst, thou durst, he durst. *Plu.* We durst, ye durst, they durst or did dare.

Perfect and pluperfect Tenses.

Sing. I durst have, thou durst have, he durst have. *Plu.* We durst have, ye durst have, they durst have.

Future Tense.

Sing. I will dare, thou wilt dare, he will dare. *Plu.* We will dare, ye will dare, they will dare.

Imperatively.

Dare do it.

Interrogatively.

Dare you do it?

The

The Verb *Ought* is only used in the Indicative.

Present and future Tenses.

Sing. I ought, thou oughtest, he ought. *Plu.* We ought, ye ought, they ought.

Præter Tense.

Sing. I ought to have, thou oughtest to have, he ought to have. *Plu.* We ought to have, ye ought to have, they ought to have.

These two last defective Verbs are used only as above, and always joined to another Verb expressed or understood in the infinitive Mode; as, "I *durst* have done it. I *dare* say. Some would even *dare* to die. I *ought* to love you. I *ought* to have gone thither."

DARE (to provoke) is regular.

WOT (to know) and QUOTH (to say) are very defective.

IND-

INDICATIVE MODE.

Present Tense.

| | |
|----------|------------|
| I wot | He wotteth |
| They wot | Wot ye? |

Preter Tense.

| | |
|-----------|---------|
| I wist | He wist |
| They wist | Wist ye |

| | |
|---------|-----------|
| Quoth I | Quoth he. |
|---------|-----------|

These two last Verbs are seldom used by late Writers.

An Easy

PRAXIS on Gen. xlv. 1, &c.

Verse 1.

THEN
Joseph
could

not
refrain
himself
before
all
them
that
stood
by
him
and
he
cried
cause

an Adverb
a Substantive
a Sign of the Po-
tential Mode
an Adverb
a Verb
a Pronoun
a Preposition
an Adjective
a Pronoun
a Pronoun
a Verb
a Preposition
a Pronoun
a Conjunction
a Pronoun
a Verb
a Verb

every

| | |
|----------|-------------------------------|
| every | an Adjective |
| man | a Substantive |
| to | a Sign of the Infinitive Mode |
| go | a Verb |
| out | an Adverb |
| from | a Preposition |
| me | a Pronoun |
| and | a Conjunction |
| there | an Adverb |
| stood | a Verb |
| no | an Adjective |
| man | a Substantive |
| with | a Preposition |
| him | a Pronoun |
| while | an Adverb |
| Joseph | a Substantive |
| made | a Verb |
| himself | a Pronoun |
| known | a Participle |
| unto | a Preposition |
| his | a Pronoun |
| brethren | a Substantive |

Verse 2.

| | |
|-----|---------------|
| And | a Conjunction |
| he | a Pronoun |
| I | |
| | wept |

wept
aloud
and
the
Egyptians
and
the
house
of
Pharaoh
heard

a Verb
an Adverb
a Conjunction
an Article
a Substantive
a Conjunction
an Article
a Substantive
a Preposition
a Substantive
a Verb

Verse 3.

And
Joseph
said
unto
his
brethren
I
am
Joseph
doth

a Conjunction
a Substantive
a Verb
a Preposition
a Pronoun
a Substantive
a Pronoun
a Verb
a Substantive
a Sign of the pre-
sent Tense
a Pronoun
a Substantive
an Adverb

my
father
yet

live

| | |
|----------|-----------------------------------|
| five | a Verb |
| and | a Conjunction |
| his | a Pronoun |
| brethren | a Substantive |
| could | a Sign of the Po- tential Mode |
| not | an Adverb |
| answer | a Verb |
| him | a Pronoun |
| for | a Conjunction |
| they | a Pronoun |
| were | a Verb |
| troubled | a Participle |
| at | a Preposition |
| his | a Pronoun |
| presence | a Substantive |

Verse 4.

| | |
|----------|---------------|
| And | a Conjunction |
| Joseph | a Substantive |
| said | a Verb |
| unto | a Preposition |
| his | a Pronoun |
| brethren | a Substantive |
| come | a Verb |
| near | an Adverb |
| to | a Preposition |
| me | a Pronoun |

| | |
|---------|---------------|
| I | a Pronoun |
| pray | a Verb |
| you | a Pronoun |
| and | a Conjunction |
| they | a Pronoun |
| came | a Verb |
| near | an Adverb |
| and | a Conjunction |
| he | a Pronoun |
| said | a Verb |
| I | a Pronoun |
| am | a Verb |
| Joseph | a Substantive |
| your | a Pronoun |
| brother | a Substantive |
| whom | a Pronoun |
| ye | a Pronoun |
| fold | a Verb |
| into | a Proposition |
| Egypt | a Substantive |

Verse 5.

| | |
|-----------|--------------|
| Now | an Adverb |
| therefore | an Adverb |
| be | a Verb |
| not | an Adverb |
| grieved | a Participle |

| | |
|------------|-------------------------------|
| nor | a Conjunction |
| angry | an Adjective |
| with | a Preposition |
| yourselves | a Pronoun |
| that | a Conjunction |
| ye | a Pronoun |
| fold | a Verb |
| me | a Pronoun |
| hither | an Adverb |
| for | a Conjunction |
| God | a Substantive |
| did | a Sign of the Imperfect Tense |
| send | a Verb |
| me | a Pronoun |
| before | a Preposition |
| you | a Pronoun |
| to | a Sign of the Infinitive Mode |
| preserve | a Verb |
| life | a Substantive |

Verse 6.

| | |
|-------|---------------|
| For | a Conjunction |
| these | a Pronoun |
| two | an Adjective |
| I | 3 |
| | years |

| | |
|---------|-----------------------------|
| years | a Substantive |
| hath | a Sign of the perfect Tense |
| the | an Article |
| famine | a Substantive |
| been | a Verb |
| in | a Preposition |
| the | an Article |
| 'and | a Substantive |
| and | a Conjunction |
| yet | an Adverb |
| there | an Adverb |
| are | a Verb |
| five | an Adjective |
| years | a Substantive |
| in | a Preposition |
| the | an Article |
| which | a Pronoun |
| there | an Adverb |
| shall | a Sign of the future Tense |
| neither | a Conjunction |
| be | a Verb |
| earing | a Substantive |
| nor | a Conjunction |
| harvest | a Substantive. |

APPLICATION

O F T H E

Grammatical Institutes.

For the Use of those who may want
the Assistance of a Master.

Part of D A V I D 's Speech to
G O L I A T H the Philistine.

—Thou comest—

THOU, *a Pronoun* 23; *sing. Number*, 4; *nom. Case*, 24; *the Agent of the Verb*, 107; *the second Person*, 55. *Comest, a Verb*, 29; *irregular*, 89; *indicative Mode*, 33; *present Tense*, 38; *sing. Number and second Person*, 55; *agreeing with its Agent*,
Thou

—to me with a Sword, and with a Spear, and with a Shield: But I come to thee—

Thou, 100. To, a Preposition, 95. Me, a Pronoun, 23; accusative Case, 24; following a Preposition, 136. With a Preposition, 95. A, an Article, 2; set before a Noun of the singular Number, and a Word beginning with a Consonant, 97. Sword, a Noun, or Substantive, 3. And, a Conjunction, 94. Spear, and Shield, Nouns, signifying Things, 3. But, a Conjunction, 94. I, a Pronoun, 23; sing. Number, 4; the nominative Case, 24; the Agent of the Verb, 107; the first Person, 54. Come, a Verb, 29; irregular, 89; indicative Mode, 33; present Tense, 38; first Person sing. Number, 53; agreeing with its Agent, I, 100. Thee, a Pronoun, 23; sing. Number, 4; accusative Case, 24; following

NOTE. The same Word occurring a second or third Time, &c. is but once explained, except it has a different Construction.

a Pre-

—in the Name of the Lord of Hosts, the God of the Armies of Israel, whom thou hast defied. This Day will the Lord deliver—

a Preposition, 136. In a Preposition, 95. The an Article. 2. Name, a Noun, 3. Of, a Preposition, 95. Lord, a Noun, referring to a Person, 3. Hosts, a Noun, 3; plural Number, 4; so made by adding s to the Singular, 5. God, a Noun, referring to a Person, 3. Armies, a Noun, 3; plural Number, 4; so made by changing y into ies, 7. Whom, a Pronoun, 23; referring to a Person, 131; accusative Case, 25; receiving the Force of the Verb, Defied, 109. Hast an Auxiliary Sign, denoting the perfect Tense, 50. Defied, a Verb, 29; indicative Mode, 33; perfect Tense, 40; formed by adding d to the first Person, singular, 44; second Person singular Number, 55; agreeing with its Agent, Thou, 100. This, a Pronoun, 23. Day, a Noun, 3. Will, a Sign of the future Tense, 52. Deliver, a Verb, 29; indicative Mode, 33; future Tense, 42; singular Number

—thee into my Hand, and I will take thy Head from thee.

ber. and third Person, 56; agreeing with its Agent, Lord, 100. Thee, a Pronoun, 23; accusative Case, 24; receiving the Force of the active Verb, Deliver, 109. Into a Preposition 95. My, a Pronoun, 23; singular Number, 4; genitive Case, 24; denoting Possession, 121. Hand, a Noun signifying a Thing, 3. Take, a Verb, 29; irregular, 88; indicative Mode, 33; future Tense, 42; first Person singular, 54; agreeing with its Agent, I, 100. Thy, a Pronoun, 23; genitive Case, 24; denoting Possession, 121; singular Number, 4; joined with a Noun, 122. Head, a Noun, 3. From a Preposition, 95. Thee, a Pronoun, 23; accusative Case, 24; following a Preposition, 136.

The Conclusion of PRIAM'S
Speech to ACHILLES, when
he begged the Body of his Son
HECTOR.

Think of thy Father, and this Face
behold :
See him in me, as—

Think, a Verb, 29 ; irregular, 88 ;
imperative Mode, 34 ; singular Number
and second Person, 55 ; agreeing with its
Agent, Achilles, understood 100. Of, a
Preposition, 95. Thy, a Pronoun, 23,
as before. Father, a Noun, 3. And, a
Conjunction, 94. This, a Pronoun, 23.
Face, a Noun 3. Behold a Verb, 29 ;
irregular, 88 ; same Mode, &c. with
Think. See, a Verb irregular, same as
Behold. Him, a Pronoun, 23 ; accusa-
tive Case, 24 ; receiving the Force of the
Verb, See, 109. In, a Preposition, 95 ;
Me, a Pronoun, 23 ; accusative Case,
24 ; coming after a Preposition, 136. As,
an

—————helpless and as old!
 Tho' not so wretched: There he yields
 to me,
 The first of Men in sovereign Misery,
 Thus forc'd to kneel,—

an Adverb 92. Wretched, *an Adjective*,
signifying the Quality of a Person, 18.
 There, *an Adverb* 92. He, *a Pro-*
noun, 23; *singular Number*, 4; *nomi-*
native Case, 24; *the Agent of a Verb*,
 108. Yields, *a Verb* 29; *indicative*
Mode, 33; *present Tense*, 38; *third*
Person singular, *formed by adding s to*
the first Person singular, 53; *agreeing*
with its Agent, He, 100. To, *a Preposi-*
tion, 95. Me, *a Pronoun*, 23; *accusative*
Case, 24; *following a Preposition*, 136.
 The, *an Article*, 2. First, *an Adjective*,
 18. Of, *a Preposition*, 95. Men, *a Noun*,
 3; *plural Number* 4; *formed by changing*
the Vowel, 8. Sovereign, *an Adjective*,
 18; *one that must be compared by the*
Adverbs, 128. Misery, *a Noun*, 3. Thus,
an Adverb, 92. Forced, *a passive Par-*
ticiple from the Verb, Force, *by adding*
d, 87. To, *a Sign of the infinitive*
Mode, 46. Kneel, *a Verb*, 29; *infini-*
tive

—Thus groveling to embrace
The Scourge and Ruin of my Realm
and Race,
Suppliant my Children's Murderer to
implore,
And kifs those Hands yet reeking—

tive Mode, 36. Groveling, an active Particle formed from the Verb, grovel, by adding ing, 87. Embrace, a Verb, 29; infinitive Mode, 36. Scourge, Ruin, Nouns, 3. My, Pronoun, 23; genitive Case denoting Possession, 121; joined to a Noun, 122. Realm, Race, Nouns, 3. Suppliant, Adjective, 18; one that must be compared by the Adverbs, 128. Children's, Noun, 3; genitive Case, 116; formed by adding s to the nominative 17. Murderer, Noun, 3. Implore, Verb, 29; infinitive Mode, 36; Kifs, Verb, 29; infinitive Mode, 36; following the Sign, To, understood. Those, Pronoun, 23; plural Number, 26. Hands, Noun, plural Number, 3. Yet, Adverb, 92. Reeking, active Participle formed by adding ing, to the

K

Verb

—With their Gore.

Pope's Homer.

Verb, 87. With, Preposition, 95. Their Pronoun, 23; Genitive Case, 24; referring to a Noun of the plural Number, 117; joined with a Noun, 122. Gore, a Noun signifying a Thing, 3.

Part of Adam's Speech to Eve.

Sole Partner and sole Part of all these
 Joys !
 Dearer thyself than all ! needs must the
 Power
 That made—

Sole, *Adjective*, 18; *set before its Noun*; 125. Partner, *Noun*, 3. And, *Conjunction*, 94. Part, *Noun*, 3. Of, *Preposition*, 95. All, *Adjective*, 18. These, *Pronoun*, 23; *plural Number*, 26. Joys, *Noun*, 3; *plural*, 4; *by adding s*, 5. Dearer, *Adjective*, 18; *comparative Degree*, 19; *formed by adding er, to the positive*, 20. Thyself, *Pronoun*, 26. Than, *Adverb*, 92; *used in Comparison*, 134. Needs, *Adverb*, 92. Must, *Sign of the potential Mode*, 47. The, *Article*, 2. Power, *Noun*, 3. That, *Pronoun*, 23. Made, *Verb*, 29; *irregular*, 84; *indicative Mode*, 33; *perfect Tense*, 40;
 K 2 *singular*

—us, and for us this ample World,
Be infinitely Good —

MILTON.

singular Number and third Person, 53; agreeing with its Agent, That, 100. Us, a Pronoun, 23, plural Number 4; accusative Case, 24; receiving the Force of the Verb, Made, 109. For, Preposition, 95. Us, Pronoun, 23; accusative Case 24; following a Preposition, 136. This, Pronoun, 23; singular Number, 26. Ample, Adjective, 18; set before its Noun, 125. World, Noun, 3. Be, Verb neuter, 30; potential Mode, following the Sign of that Mode. Must, 35; singular Number and third Person, 53; agreeing with its Agent, Power, 100. Infinitely, Adverb, 92; set before its Adjective, 133. Good, Adjective, 18; peculiar in its Comparison, 22.

Part of Adam and Eve's Morning Hymn.

These are thy glorious Works, Parent
of Good!

Almighty! Thine——

These, *Pronoun, plural Number, 26.*
Are, *a Verb neuter, 30; indicative Mode, 33; present Tense, 38; plural Number, and third Person, 53; agreeing with its Subject, Works, 100.* Thy, *Pronoun, 23; genitive Case, 24; referring to a Noun of the singular Number, 117; joined with a Noun, 122.* Works, *a Noun, 3; plural Number, 4; so made by adding s, to the singular, 5.* Glorious, *Adjective, 18; one that must be compared by the Adverbs, 128; set before its Noun, 125.* Parent, *Noun, 3.* Of, *Preposition, 95.* Good, *Adjective, 18; put absolutely, the Word, Things, being understood, 126.* Almighty, *Adjective, 18.* Thine, *Pronoun, 23; genitive Case, denoting Possession, 121; put without the Noun immediately following,*

———this universal Frame.

—Thyself—

To us invisible or dimly seen

In these thy lowest Works.

Speak ye who—

122. This, *Pronoun*, 23. Universal, *Adjective*, 18; *one that must be compared by the Adverbs*, 128. Frame, *Noun*, 3. Thyself, *Pronoun*, 23. To, *Preposition*, 95. Us, *Pronoun*, 23; *plural Number*, 4; *accusative Case*, 24; *following a Preposition*, 136. Invisible, *Adjective*, 18; *one that must be compared by the Adverbs*, 128. Or, *Conjunction*, 94. Dimly *Adverb*, 92. Seen, *passive Participle*, 87, *from the irregular Verb*, See, 88. In, *Preposition*, 95. These, *Pronoun*, *plural Number*, 26. Lowest, *Adjective*, 18; *superlative Degree*, *formed by adding est, to the positive State*, 20. Speak, *Verb*, 29; *irregular*, 84; *imperative Mode*, 34; *plural Number and second Person*, 53; *agreeing with its Agent*, Ye, 100. Ye, *Pronoun*. 23; *plural Number*, 4; *nominative Case*, 24; *the Agent of a Verb*, 107. Who, *Pronoun*, 23; *referring to a Person*, 131; *nominative Case*, 25; *the*

—best can tell, ye Sons of Light.
 Angels! for ye behold him—
 Thou Sun!
 Acknowledge him thy greater!

the Agent of a Verb, 107. Best, Adverb, 92; peculiar in its Comparison, and superlative Degree, 93. Can, Sign of the potential Mode, 47. Tell, Verb, 29; irregular, 84; potential Mode, 35; present Tense, 38; Plural Number, second Person, 53; agreeing with its Agent, Ye, 100. Sons, Light, Angels, Nouns, 3. For, Conjunction, 94. Behold, Verb, 29; irregular, 84; indicative Mode, 33; present Tense, 38; plural Number, second Person, 53; agreeing with its Agent, Ye, 100. Him, Pronoun, 23; singular Number, 4; accusative Case, 24; receiving the Force of the active Verb, Behold, 109. Thou, Pronoun, 23; singular Number, 4; nominative Case, 24; the Agent to a Verb, 107. Sun, Noun, 3; masculine Gender, 15. Acknowledge, Verb, 29; imperative Mode, 34; singular Number, second Person, 53; agreeing with its Agent. Sun, 100. Greater, Adjective, 18; comparative Degree 19; formed by adding er, to the positive State.

Air, and ye Elements ! the eldest Birth
Of Nature's Womb—

———Ye Birds,———

Bear on your Wings, and in your Notes
his Praise.

Hail universal Lord ! be—

20. Air, Elements, *Nouns*, 3. The, *Article*, 2. Eldest, *Adjective*, 18; *Superlative Degree*, 19; *peculiar in its Comparison*, 22; *set before its Noun*, 125. Birds, *Noun*, 3; *plural Number*, 4; *formed by adding s to the singular* 5; *second Person*, 53. Bear, *Verb*, 29; *irregular*, 84; *imperative Mode*, 35; *plural Number and second Person*, 53; *agreeing with its Agent*, Birds, 100. On, *Preposition*, 95. Your, *Pronoun*, 23; *genitive Case, denoting Possession*, 121; *referring to a Noun of the plural Number*, 117. Wings, *Noun*, 3; *plural Number*, 4; *so made by adding s to the singular*, 5. And, *Conjunction*, 94. In, *Preposition*, 95. Notes, *Noun*, 3. His, *Pronoun*, 23; *referring to a Noun of the masculine Gender*, 117. Hail, a *Verb used only in Salutation*, 29. Lord, *Noun*, 3. Be, *Verb neuter*, 30; *imperative Mode*

——bounteous still
To give us only Good;— [Milton.]

34; *singular Number, second Person, 53; agreeing with its Subject, Lord, 100.* Bounteous, *an Adjective, 18: one that must be compared by the Adverbs, 128.* Still, *an Adverb, 92.* To, *Sign of the infinitive Mode, 46.* Give, *Verb, 29; irregular, 84; infinitive Mode, 36.* Us, *Pronoun, 23; plural Number, 4; accusative Case, 24; governed of the Preposition, to, suppressed after a Verb of Giving, &c. 137.* Only, *Adverb, 92.* Good, *Adjective, 18: peculiar in its Comparison, 22; set absolutely, the Word, Things, being understood, 126.*

NOTE, Though the *proper Use* of a *Conjunction* is to *connect* the *Parts* of a *Discourse together*, and of an *Adverb* to *express some Circumstances* of an *Action*, &c. yet in *some Instances*, the *same Word* may seem to answer *both these Purposes*; in which *Case* it is not very material, whether we call it an *Adverb*, or a *Conjunction*.

OF THE
ELLIPSIS.

ELLIPSIS; as applied to Grammar, is the Omission of some Word or Words which must be supplied, either to complete the Sense, or to make out the grammatical Construction of the Sentence.

The principal Design of Ellipsis is to avoid disagreeable Repetitions, as well as to express our Ideas in as few Words, and as pleasing a Manner as possible.

In the application of this Figure, great Care should be taken to avoid Ambiguity; for whenever it obscures the Sense, it ought by no Means to be admitted.

Almost all compound Sentences are more or less elliptical.

The

The ELLIPSES of the ARTICLE.

“ *A Man, Woman, and Child, i. e.,*
“ *A Man, a Woman, and a Child.*”

“ *A Father and Son. The Sun and*
“ *Moon. The Day and Hour.*”

In all which Instances the Article being once mentioned, the Repetition of it, unless some peculiar Emphasis requires it, would be unnecessary.

“ Not only the Year, but *the* Day,
and *the* Hour.”

In this Case the Ellipsis of the last Article would be rather improper.

The ELLIPSES of the NOUN.

“ A learned, wife, and good *Man* ;
“ i. e. A learned *Man*, and a wife *Man*,
“ and a good *Man*.”

“ A prudent and faithful *Wife*. The
“ *Laws* of God and Man. The Safety
“ and Happiness of the *State*.”

In

In some very emphatical Expressions the Ellipsis should not be admitted; as,
 “Christ the Power of God, and the
 “Wisdom of God.”

“At Saint *Jameses*.

“By Saint *Paul’s*.”

Here we have a Noun in the genitive Case, and no Word in the Sentence to govern it; the Ellipsis must therefore be supplied to make out the Construction: And yet, in common Conversation at least, it is much better to say, “I went by Saint *Paul’s*.” than
 “I went by Saint *Paul’s Church*.”

The ELLIPSIS of the ADJECTIVE.

“A *delightful* Orchard and Garden,
 “i. e. A *delightful* Orchard and a *delightful* Garden.”

“A *little* Man and Woman, *Great*
 “Wealth and Power.”

In such elliptical Expressions, the Adjective ought to have exactly the same
 Signifi-

Signification, and to be quite as proper, when joined to the latter as to the former Substantives ; otherwise the Ellipsis should not be admitted.

Nor should we, I think, apply this Ellipsis of the Adjective to Nouns of *different* Numbers.

“*A magnificent House and Gardens.*”
Better use another Word.” *A magnifi-*
“*cent House and fine Gardens.*”

“ A tall Man and a Woman.”

In this Sentence there is no Ellipsis ; the Adjective or Quality respects only the Man.

The ELLIPSIS of the PRONOUN.

“ *I love and fear Him, i. e. I love*
“ *Him, and I fear Him.*”

“ *My House and Lands. Thy Learn-*
“ *ing and Wisdom. His Wife an-*
“ *Daughter. Her Lord and Master,*”d

In all these Instances the Ellipsis may be introduced with Propriety; But if we would be more express and emphatical, it must not be admitted.

“ My Lord and *my* God. My Sons
“ and *my* Daughters.”

“ This is the Man they hate. These
“ are the Goods they bought. Are
“ these the Gods they worship? Is
“ this the Woman you saw?

In such common Forms of Speech the *relative Pronoun* is usually omitted: Though for the most Part, especially in complex Sentences, it is much better to have it expressed.

“ In the Posture I lay. In the Way
“ I went. The Horse I rode fell
“ down,”

Better say, “ The Posture in *which* I
“ lay. The way in *which* I went. The
“ Horse *on which* I rode fell down.”

The Antecedent and the Relative connect the Parts of a Sentence together,

ther, and should, to prevent Confusion and Obscurity, answer to each other with great Exactness.

“ We speak *that* we do know, and
“ testify *that* we have seen.”

The Ellipsis, in such Instances, is manifestly improper: Let it therefore be supplied. “ We speak that *which*.
“ we do know, and testify that *which*.
“ we have seen.”

The Relative, *what*, in the neuter Gender, seems to include both the Antecedent and the Relative. “ This is
“ *what* you speak of, i. e. The Thing
“ *which* you speak of.”

The ELLIPSIS of the VERB.

“ The Man *was* old and crafty, i. e.
“ The Man *was* old and the Man *was*
“ crafty.”

“ She *was* young and rich, and
“ beautiful. Thou *art* poor, and
“ wretched, and miserable, and blind,
“ and naked.”

But if we would, in such Enumerations, point out one Property above the rest, let that Property be put last, and the Ellipsis supplied.

“She is young and beautiful, and *she* is rich.”

“*I recommended* the Father and Son:
“*We saw* the Town and Country.
“*He rewarded* the Women and Children.”

“*You ought* to love and serve Him.
“*I desire* to hear and learn. *He went*
“to see and hear, i. e. *He went* to see,
“and *he went* to hear.”

In which last Instances, there is not only an Ellipsis of the governing Verb, but likewise of the Sign of the infinitive Mode which is governed by it.

And here it may not be amiss to observe, that some Verbs, through Custom at least, seem to require the Ellipsis of this Sign.

“*I bid*

“I *bid* you rise and go. He *made* me
 “go and do it. I *heard* him curse and
 “swear. I *saw* her go that Way. You
 “need not speak. Would you *have* me
 “call?”

In all which Instances the Sign of
 the infinitive Mode would be improper.

*The ELLIPSIS of the Adverb, Prepo-
 sition, Conjunction, and Interjection.*

“He spake and acted *wisely*. They
 “sing and play *most delightfully*. She
 “soon found and acknowledged her
 “Mistake. *Thrice* I went and offered
 “my Service,” that is, “*Thrice* I
 “went, and *thrice* I offered my Ser-
 “vice.”

“They confess the Power, Wis-
 “dom, Goodness, *and* Love of their
 “Creator, i. e. The Power, *and*
 “Wisdom, *and* Goodness, *and* Love.”

“May I speak of Power, Wisdom,
 “Goodness, Truth?”

The entire Ellipsis of the Conjunction, as in the last Instance, occurs but seldom: In some particular Cases, however, it may have its Propriety.

“ Though I love, I do not adore
 “ him. Though he went up, he could
 “ see nothing; i. e. Though I love
 “ Him, *yet* I do not adore Him.”

“ I desire you would come to me.
 “ He said he would do it, i. e. He said
 “ *that* he would do it.”

These Conjunctions may be sometimes omitted; but for the most Part, it is much better to express them.

There are several *Parts of Correspondent Conjunctions*, or such as answer to each other in the Construction of a Sentence, which should be carefully observed, and perhaps never suppressed.

That, answering to *so*. “ It is *so* obvious *that* I need not mention it.”

As answering to *so*. “The City of
“*Bristol* is not near *so* large as that of
“*London*.”

So answering to *as*. “*As* is the
“Priest *so* are the People.”

As answering to *as*. “She is *as* tall
“as you.”

Nor answering to *neither*. “*Neither*
“the one, *nor* the other.”

Or answering to *either*. “*Either* this
“Man *or* that Man.”

Or answering to *whether*. “*Whether*
“it were I *or* you.”

Yet answering to *though* or *although*.
“*Though* she was young, yet she was
“not handsome.”

PREPOSITIONS are often suppressed.

“He went *into* the Churches, Halls,
“and public Buildings: *Through* the
“Streets and Lanes of the City: He
“spake

“ spake to every Gentleman and Lady
 “ of the Place ; i.e. *To* every Gentle-
 “ man and *to* every Lady.”

“ I did him a Kindness. He brought
 “ me the News. She gave him the
 “ Letters ; i. e. She gave *to* him the
 “ Letters.”

The Ellipsis of the Interjection is
 not very common.

“ O Pity and Shame !”

Milton.”

EXAMPLES of the ELLIPSIS.

“ If good Manners will not justify
 “ my long Silence, Policy, at least,
 “ will. And you must confess, there
 “ is some Prudence in not owning a
 “ Debt one is incapable of paying.”

If good Manners will not justify my
 long Silence, Policy at least will, *justify*
it: And you must confess, *that*, there is
 some Prudence in not owning a Debt,
which, one is incapable of paying.

Fitzosborn's Letters.

“ He

“ He will often argue, that if this
 “ Part of our Trade were well culti-
 “ vated, we should gain from one Na-
 “ tion ; and if another, from another.”

He will often argue, that if this Part
 of our Trade were well cultivated, we
 should gain from one Nation ; and if
 another *Part of our Trade were well*
cultivated, we should gain, from an-
other Nation.

Addison's Spect.

“ Could the Painter have made a
 “ Picture of me, capable of your Con-
 “ versation, I should have sat to him
 “ with more Delight than ever I did to
 “ any Thing in my Life.”

Could the Painter have made a Pic-
 ture of me, *which could have been*, capa-
 ble of your Conversation, I should have
 sat to him with more Delight than ever
 I did, *fit*, to any Thing in my Life.”

Mr. Locke to Mr. Molyneux.

A few instances in which perhaps all
 possible elliptical Words are supplied.

“ You

“ You must renounce the Conversation of your Friends, and every civil Duty of Life, to be concealed in gloomy and unprofitable Solitude.”

You must renounce the Conversation of your Friends, and, *you must renounce*, every civil Duty of Life, to be concealed in gloomy, Solitude, and, *you must renounce the Conversation of your Friends, and you must renounce every civil Duty of Life, to be concealed in*, unprofitable Solitude.

Fitzosborn's Letters.

“ When a Man is thoroughly persuaded that he ought neither to admire, wish for, *or* pursue any Thing but what is actually his Duty, it is not in the Power of Seasons, Persons, *or* Accidents, to diminish his Value.”

When a Man is thoroughly persuaded that he ought neither to admire, *any Thing but what is actually his Duty to admire, and when a Man is thoroughly persuaded, that he ought neither to wish for any Thing but what is actually his Duty*

to wish for, or, when a Man is thoroughly persuaded that he ought not to pursue any Thing but what is actually his Duty, to pursue ; it is not in the Power of Seasons, to diminish his Value, and it is not in the Power of Persons, to diminish his Value, or, it is not in the Power of, Accidents to diminish his Value.

Addison's Spect.

The following Instances are produced to shew the Impropriety of Ellipsis, in some particular Cases.

“ That learned Gentleman, if he
 “ had read my Essay quite through,
 “ would have found several of his Ob-
 “ jections might have been spared.”

It should have been—Would have found, *that*, several of his Objections, &c.

“ I scarce know any Part of Natu-
 “ ral Philosophy would yield more
 “ Variety and Use.”

NOTE *Or*, which occurs twice in the *elliptical* Sentence above. is rather an Impropriety ; it should have been *nor*.

Any

—Any Part of Natural Philosophy, *which* would yield more Variety and Use.

“ You and I cannot be of two Opinions; nor, I think, any two Men used to think with Freedom.”

— Nor, I think any two Men, *who* are used to think with Freedom.

Mr. Locke to Mr. Molyneux.

Some Sentences which seem to differ from the common Forms of Construction accounted for on the Supposition of Ellipsis.

“ *By preaching Repentance. By the preaching of Repentance.*

Both these are supposed to be proper and synonymous Expressions, and I cannot but think, the former is an Ellipsis of the latter, in which the Article and the Preposition are both suppressed by Custom.

By

By Preaching of Repentance; and, By the Preaching Repentance; are both judged to be improper. These Sentences are partly elliptical, and partly not so, and from hence the Impropriety seems to arise. *Preaching*, in either Form, is a Substantive distinguished by the Sense, and a Preposition prefixt to it: Nor is the Noun following governed by the supposed verbal Force of the Word, *Preaching*, but by the Preposition expressed or understood.

“ *Well is Him. Wo is me. Wo unto you.* ”

These Sentences are all elliptical, and partly explain each other.

Well is *it for* Him. Wo is *to* me. Wo is unto you.

To have recourse to a supposed *dative* Case is therefore quite unnecessary.

“ My Father is greater than I. She loves him better than me. ”

M

My

My Father is greater than I *am*. She loves him better than, *she loves*, me.

“ To let blood. To let down.”

To let, *out*, Blood; or, To let Blood, *run out*. To let, *it fall* or *slide*, down.

“ To go a Fishing. To go a Hunting.”

To go a Fishing *Voyage*. To go on a Hunting *Party*.

“ To walk a Mile. To sleep all night.”

To walk *through the Space of* a Mile. To sleep *through all the* Night.

“ A hundred Sheep. A thousand Men.”

A *Flock of one* Hundred Sheep. A *Company of one* Thousand Men.

“ That Man has a Hundred a Year.”

That

That Man has *an Income of* a Hundred *Pounds in* a Year.

“ A few Men. A great many
“ Men.”

A Hundred, a Thousand, Few, Many,
are to be considered as collective Nouns;
and distinguished as such by the singular Article:

A few (i.e. a small Number) *of* Men.
A great many (i.e. a great Number) *of*
Men.

“ He is, the better for you. The
“ deeper the Well, the clearer the
“ Water.”

An Article seems, for the most Part,
to be the Sign of a Noun either expressed or understood; and the above Sentences may be resolved thus:

He is the better *Man* for you. The
deeper *Well*, the Well *is*, the clearer
Water, the Water *is*.

“ He descending, the doors being
“ shut.”

This is commonly called the Case or State Absolute, and, in English, the Pronoun must be in the *Nominative*. The Sentence seems to be elliptical, and the Meaning is,

While he was descending, while the Doors were shut.

“ He came into this World of *ours*;

“ I am justified in publishing any
“ Letters of Mr. *Locke's*.

In the first of these Instances the genitive Case of the Pronoun comes after the Preposition, but cannot be governed by it, for then it would be the Accusative: It must therefore be governed by some other Word understood in the Sentence.

He came into this World of our
Dwelling, Habitation, &c.

And

And then omitting the Noun it will be, This World of *ours*, by the common Rules of Construction.

The other Sentence may be explained after the same Manner.

I am justified in publishing any Letters of Mr. Locke's *Writing, Correspondence, &c.* i. e. of the Writing or Correspondence of Mr. Locke.

The Use of the genitive Case, in such Instances, seems to be a little uncouth. And here I cannot but observe that though, on some Occasions, the Genitive has its Propriety and Elegance, yet it should, in the General, be used with Caution, and much more sparingly, perhaps, than some Authors have done.

EXERCISES* of *bad* English, to
be corrected for the Improve-
ment of the *young* Scholar.

EXERCISE I.

I *Hates*, thou *doth* laugh, he *dost* play;
we *weepeth*, ye *does* walk, they *doth*
read.

I *art* trying, thou *is* idling, he *are*
talking; we *art* going, ye *is* seeking,
they *am* tarrying.

I *didst* ask, thou *denied*, he *perform-*
edst; we *did demanded*, ye *did sleeps*,
they *didst* return.

I *wast* marching, thou *were* writing,
he *wast* exercised; we *was* passing, ye
wast speaking, they *was* running.

* The Learner is desired to take Notice, that
such Words, as in these Exercises require Cor-
rection, will be found printed in *Italics*.

EXERCISE

E X E R C I S E II.

I *Hast* heard, thou *hath* broken, ye *have* behaved; we *has* belied, ye *hath* sworn, they *has* counterfeited.

I *hath* been betrayed, thou *has* been deceived, he *have* been tempted; we *has* been compared, ye *hath* been taken, they *hast* been despised.

I *hadst* escaped, thou *had* been condemned, he *hadst* been confounded; we *shalt* deliver, ye *shalt* have possessed, they *wilt* succeed.

I *mayest* continue, thou *will* enlarge, he *mightest* have blest; we *shouldest* envy, he *oughtest* to *hath* finished, they *shalt* *hath* entertained.

E X E R C I S E III.

THE Drums *beats*. The Dog *bark*.
 Birds *flies*. The Child *are* crying.
 The Parrot *chatter*. Cats *mews*. The
 Mice *is* playing.

Many

Many days *has* past. I *were* very sorrowful. My father *wast* angry. Such Persons *is* much esteemed. Virtue *gain* Credit.

I and my Sister *walks* often together. Thou and thy Cousin *is* always wrangling. Honour and Respect *waits* on Goodness.

This *Fellows* *wilt* be troublesome. My Mother loves him better than I. John *deliverefst* the Letter to *thou*. That is the Man, *who* thou *saw* Yesterday.

EXERCISE IV.

THIS Book is *more thicker* than thine. She is the *most wisest* of the three. Get me your *Brother* Knife. That *wilt* add to your Son Disgrace. It is a most *shockingeft* Thing.

Years *slides* fast away, and old Age *creep* on apace. Use *make* Artists and insensibly *give* Dexterity. Flattery *are* odious, but *have* many *Admirer*. Vices *imitates*

imitates Virtues, and by that Means *deceives* us. Prosperity *hast* numerous Followers, but Adversity *bring* Contempt.

Whilst we *was* hunting, ye *was* studying. She *have* always highly valued *thou*, though thou *has* not believed it. They *says* that the King *am* coming, and that he *wilt* make a grand Appearance.

E X E R C I S E V.

A Wise Man *wilt* hear, and will *increaseth* Learning; and a Man of Understanding *shalt* attains unto wise Counsels.

My Son *forgets* not my Law, but let thine Heart *keeps* my Commandments.

Withhold not Good from *they* to *who* it *art* due, when it *are* in the Power of thine Hand to *does* it.

Hear

Hear, ye *Child*, the Instruction of a Father, and *attendeth* to *knows* Understanding.

Keepeth thy *Hearts* with all Diligence, for out of it *is* the Issues of Life.

EXERCISE VI.

GO to the Ant, thou *Sluggards*: *considereth* her Ways, and be wise.

Wisdom *are* betterer than Rubbies; and all the *Thing* that *mayest* be desired *is* not to be compared unto it.

Treasure of Wisdom profit nothing; but Righteousness *delivereſt* from Death.

The merciful Man *do* good to his own Soul; but he, ~~that~~ *are* cruel *trouble* his own Flesh.

Children Children *is* the Crown of old men; and the Glory of Children *are* their Fathers.

EXERCISE

E X E R C I S E VII.

TH E Lord *know* the Way of the Righteous ; and the Way of the ungodly *shalt perisheth*.

Let *we* break their Bonds *afunder*, and *casts* away their cords from us.

My Soul *are* fore troubled ; but, Lord, how long *will* thou *punisheth* I ?

The wicked *shalt* be *turn* into Hell, and all the People that *forgets* God.

Consider and *heareth* me, O Lord, my God ; *lightenest* mine Eye, that I *sleeps* not in Death.

E X E R C I S E VIII.

GOD *art* bur Hope and Strength ; a very present *Helps* in Trouble.

No Man *mayest* deliver his Brother ; nor *makes* Agreement unto God for *them*.

Verily

Verily there *are* a Reward for the Righteous; doubtless there is a God that *judge* the Earth.

Thou *crowneth* the Year with thy Goodness; and thy Clouds *drops* Fatness.

I *knows*, O Lord, that thy Judgments *is* right; and that thou of very Faithfulness *have cause* me to be troubled.

EXERCISE IX.

VIRTUE both *give* Quiet of Life, and *takest away* the Terror of Death.

There *art* nothing so easy, but it becomes hard when thou *does* it with an unwilling *Minds*.

Nothing *delight* me so much as the *Work* of God.

To be always happy *are* to be ignorant of one *Parts* of the *Thing* of Nature.

They

They *art* free from Fear, *whom* has done nothing amiss; but they, who *hast* committed Sin, always *thinks* Punishment *hover* before *his* Eyes.

Pleasure and Amusement, pursued with Moderation, *is* as requisite for the *Preservations* of Health, as Heat, Air, and Moisture, *is* for the Growth of Plants and Flowers.

E X E R C I S E X.

KNOWLEDGE, which *are* separated from Justice, *art* to be call Craft rather than Wisdom.

The Ignorance of Youth *oughtest* to be directed by the Experience of old Man.

Whatever thou *shall* undertake, always *imagines* that God *stand* a *Witnesses* of the *Actions*.

Let *we* despise earthly *Thing*, and *thinkest* upon *that who* are heavenly and divine.

Without Chastity, however fair the *Bodies mayest* be, it cannot *is* amiable.

Does not thou *composest* thy Eyes to Sleep, before thou *have* revolved on all the *Action* of the *Days* past.

EXERCISE XI.

YOUNG *Person* are not less indebted to their Teachers for the good and wise *Instruction* that are given *him*, than they *is* to their Parents *which broughtest* them into Existence.

When the *Amounts* of all earthly Acquirements *art* duly *consider*, it *will* be found to be very little, if any *Things*, more than—Vanity and *Vexations*.

We *were* born for Society and the Community of Mankind, and therefore *shouldest* contribute as much as *are* in our Power to the common *Benefits*.

Bitter Enemies *deserves* much better of us than those pretended *Friend* *which* would *enticeth* us into Wickedness.

EXERCISE

EXERCISE XII.

THE due Management of the early Part of Life *are* of such singular Importance to the future Welfare of Men, that *he* are usually good or bad according to the good or bad *Principle* they then *imbibe*.

Person of high Spirit strive to conceal *his* Grief and Distress from the World as much as *he* are able; not because they *wishes* to be deemed insensible of Feeling, but because they *wouldst appears* to *suffereth* with Firmness, rather than *becomes* the *Object* of Pity, which, whilst it *mayest* brings Relief, *banish* Admiration.

It *are* one great *Provinces* of Reason to *suppresses* sanguine Expectations from any Thing below; since many unforeseen *Accident* may *overthroweth* in a *Moments* those *Scheme*, which had been *formeth* for Years with Care, Deliberation, and Secresy.

EXERCISE XIII.

I*T are report of Hercules, that, when he grow up towards Manhood, they went into a lonely Places, and there sit down, deliberated with herself a long Times, whether he shouldst gave himself up to the Way of Virtue or Pleasure.*

Plato writeth to Archytas, that he were born not for himself alone, but likewise for his Countries and his Friend.

Pythagoras thoughteth them to be a Wickedness that Body shouldst be fatten by Bodies, or that ones Animal should be supporteth by the Deaths of another.

When a Persons once offereth to teaches Themistocles the Arts of remembered all Thing, Themistocles repliest, that he woudst does her a much more acceptable Favors, if he would taught him how to forget those Things, who he wished not to remembers.

EXERCISE XIV.

ALEXANDER was at length convinced, how much more *happier* he *were which covetedst* Nothing, than he who *require* the Government of the whole *Worlds*.

It *were* a *Sayings* of Demetrius, that no *ones* was a more *unhappier* Person than him, to *who* no Adversity *hadst* ever *happening*. —

Notwithstanding Xerxes was *replenisheth* with all the *Blessing* of Body and *Fortunes*, yet, not content therewith, he *proposest* a Reward to him, *which* should *invent* a new *Kinds* of Pleasure.

The Athenians, though the *wise* and most *learnedest* of all the Greeks, *condemnedst* Socrates to *dies*, because he *taught* the Unity of God, and the Spirituality of the *Worships* that are due to him.

Isocrates used to *calls* Boy of a ready Genius the *Son* of the Gods.

E X E R C I S E XV.

FOR a considerable *Times* after the Deluge, Hunting *seem* to *hast* be one of the principal *Employment* of *man-kinds*, on account of the great Number of wild *Beast* with *whom* the World then *abounds*. Nimrod displaying particular Skill and Activity in this *Exercises*, *were* *advances* to great Honour, and at length *acquireth* such an Supremacy over his *Cotemporary*, as to be *enable* to *found*s the *Cities* of Babylon, and *establiseth* the first Monarchy of *who* History *make* mention.

The Religion of Antiquity, *who* *prevails* the longest, and *extendest* the farthest, *wast* the *Doctrines* of a Plurality of *God*, and *seem* to *hast* acquired *their* Influence in the rudest *Age* of Society, while the *Effort* of Reason *wert* feeble, and Imagination and Passion *direct* the *Conducts*.

The *Phenician* have been universally *allows* by Pagan *Writer* to be the first
People,

Peóple, *which cultivateth the Art sub-*
fervient to Navigation.

EXERCISE XVI.

A Taste for what *were* superb and magnificent *seem to has* been the *distinguish* Character of the Egyptians, Babylonian, and Assyrians, which *he* chiefly *displayeth* in their *Work* of Architecture, though without any Pretension to *Elegances*.

The History of the Roman Emperors *present we* with a Set of *Wretch*, that, if we *excepts* only a few, were an absolute *Disgraces* to human Nature.

The Greeks *wast* the first *Person*, *which hadst* the happy *Arts* of uniting Beauty to Magnificence, and Elegance of Grandeur, Composition also, in a great Variety of *Branch*, *were carry* by *him* to a *Degrees* of Perfection, of which few *Modern* can *forms* a tolerable Idea : whilst Philosophy *were cul-*
tivate:

tivate with singular Success. And that *his* active was not inferior to their speculative Talents, *appear* plainly from the several famous Statesmen and *Warrior* which at different *Periods* springs up amongst them. -

E X E R C I S E XVII.

IN the *Reigns* of David, the *Descendant* of Aaron had *multiply* to such a Degree, that they *couldst* not all *discharge* Duty in the Temple at once; he therefore divided *him* into twenty-four *Courses*, and *ordains* that they should *ministered* weekly by *turn*.

So greatly prejudiced *was* the Jews against the Heathens around *him*, that they fancied the very Dust of any of their *Country* pollute them; and therefore *use* to *wipes* their Feet at the Borders of *his* own Land, lest *he* should *defileth* the holy Inheritance.

In many *Part* of the East it *have* long *be* an usual Thing to *has* at Feasts a airy
Kinds

Kinds of Music accompany with Dancing ; but at Funeral, melancholy Airs, joins with the Lamentations of Person, chiefly Woman, hired for the Purpose.

E X E R C I S E XVIII.

ENGLAND, being *wash* by the Sea on three of *it Side*, is exempted from *that* Extremes of *Heats* and *Cold*, to which other *Country*, lying under the same *Degree* of *Latitude*, *are expose*; and, on this *Accounts*, is favourable to the Longevity of *their Inhabitant* in general.

China *are* said to be *divide* into fifteen *Province*, each of *whom*, for *their* Extent, Fruitfulness, Riches, and Populousness, might well be *reckon* a *Kingdoms* of *themselves*. The *Account*, however, *who* *us* yet have of this vast *Empires*, are *suspecting* to *is* far from true.

Galilee *wast* divided into two *Part*, whereof the upper was *calleth* Galilee of the *Gentile*, because *they* border up-
on.

on the Gentile Nations, and was in some Measure *inhabits* by them. The whole Country *were* situate to the North of Palestine, and, as Josephus *inform* us, exceedingly populous and fruitful.

EXERCISE XIX.

THE principal *Cause* of Idolatry amongst the Heathens were four; the first of *whose* were, the excessive Folly and vain Glory of *Man*; the second, the abject Flattery of *Subject* towards *his Prince*; the third, an immoderate *Loves* of Immortality; and the fourth, an extravagant Desire of *perpetuates* the Remembrance of good and excellent *Man*.

As the *Romans* People was *distributeth* into three *Rank*; namely, that of Senators or *Nobleman*, *Knight* or Gentlemen, and *Plebeian* or *Citizen*; so was the Roman Gods also *divides* into three *Classes*:

The first *Classes* is that of the Superior, Select, or Celestial *God*, and were twenty in *Numbers*; twelve whereof was *stile* Consentes, because, in *Matter* of great *Moments*, Jupiter admittedst him into *their* Council: the second Class contains such, as were *deify* on account of *his* *Merit*; the third, those whose *Virtue* rendered him somewhat superior to *Mortal*, though not equal to the *others* *God*.

We shall now add a few *Lessons*, relative to the *English Language*; which may serve at Pleasure, as a farther *Praxis* both on the *Grammatical Institutes*, and the *Strictures* on the *Ellipsis*.

LESSON I.

GRAMMAR being the Key to all Science, a due Regard has generally been paid to it by Men of the best Sense, and most extensive Knowledge. Among the ancient Romans, Persons of the highest Character for Dignity and Learning, did not think the Cultivation and Improvement of their native Tongue beneath their Attention;

Attention; as we learn from their Writers. Nor have some laudable Attempts of that Kind been wanting, both formerly and of late Years, with Regard to the *English* Language; though much remains yet to be done, for bringing it to a regular and complete System in all its Parts.

Dr. WARD.

LESSON II.

THE *English* Language hath been much cultivated during the last two hundred Years. It hath been considerably polished and refined; its Bounds have been greatly enlarged; its Energy, Variety, Richness, and Elegance, have been abundantly proved by numberless Trials, in Verse and in Prose, upon all Subjects, and in every Kind of Style: But whatever other Improvements it may have received, it hath made no advances in *grammatical* Accuracy. *Hooker* is one of the earliest Writers

of considerable Note within the Period above-mentioned : Let his Writings be compared with the best of those of more modern Date, and I believe it will be found, that in Correctness, Propriety, and Purity of *English* Style, he hath hardly been surpassed, or even equalled, by any of his Successors. It is now above fifty Years since Dr. *Swift* made a public Remonstrance, addressed to the Earl of *Oxford*, of the imperfect State of our Language ; alleging in particular, “ That in many Instances it offended against every Part of Grammar.”—But let us consider, how, and in what Extent, we are to understand this Charge. — Does it mean, that the English Language, as it is spoken by the politest Part of the Nation, and as it stands in the Writings of our most approved Authors, often offends against every Part of Grammar ? Thus far, I am afraid, the Charge is true. Or does it farther imply, that our Language is in its Nature irregular and capricious ; not hitherto subject, nor easily reducible, to
a System

2 System of Rules? In this respect, I am persuaded, the Charge is wholly without Foundation. Dr. LOWTH.

L E S S O N III.

A Gentleman ought to study Grammar among the other Helps of speaking well: I mean the Grammar of his *own Tongue*, of the Language he uses, that he may understand his own Country Speech, and speak it properly, without shocking the Ears of those it is addressed to with Solecisms and offensive Irregularities—And to this Purpose Grammar is necessary. Whether all Gentlemen should not do this, I leave to be considered; since the Want of Propriety and grammatical Exactness is thought very misbecoming in one of that Rank, and usually draws on one guilty of such Faults, the Censure of having had a lower Breeding, and of having mixed with worse Company, than suits with his Situation in Life.

If this be so (as I suppose it is), it will be Matter of Wonder why young Gentlemen

men are never once told of the Grammar of their own Tongue:—Nor is their own Language ever proposed to them as worthy their Care and cultivating, though they have daily Use of it, and are often, in their future Course of Life, judged of by their handsome or awkward Way of addressing themselves in it.

LOCKE on Education.

L E S S O N IV.

THE *English* delight in Silence more than any other *European* Nation, if the Remarks which are made on us by Foreigners are true. Our Discourse is not kept up in Conversation, but falls into more Pauses and Intervals than in neighbouring Countries; as it is observed, that the Matter of our Writing is thrown much closer together, and lies in a narrower Compass, than is usual in the Works of foreign Authors.

This Humour shews itself in several Remarks that we may make upon the *English Language*. As, first of all, by its
abound-

abounding in Monosyllables, which gives us an Opportunity of delivering our Thoughts in few Sounds. This indeed takes off from the Elegance of our Tongue, but at the same Time expresses our Ideas in the readiest Manner, and consequently answers the first Design of Speech, better than the Multitude of Syllables, which make the Words of other Languages more *tunable* and *sonorous*.

In the next Place we may observe, that where the Words are not Monosyllables, we often make them so, as much as lies in our Power, by our Rapidity of Pronunciation; as it generally happens in most of our long Words which are derived from the *Latin*, where we contract the Length of the Syllables that give them a grave and solemn Air in their own Language, to make them more proper for Dispatch, and more conformable to the Genius of our own Tongue.

The same Aversion to Loquacity has of late Years made a very considerable Alteration in our Language, by closing in one Syllable the Termination of
O our

our preterperfect Tense, which has very much disfigured the Tongue, and turned a tenth Part of our smoothest Words into so many Clusters of Consonants. This is the more remarkable, because the Want of Vowels in our Language has been the Complaint of our politeſt Authors, who nevertheless are the Men that have made these Retrenchments, and consequently very much increased our former Scarcity.

This Reflection on the Words that end in *ed*, I have heard in Conversation from one of the greatest Geniuses this Age has produced. I think we may add to the foregoing Observation, the Change which has happened in our Language, by the Abbreviation of several Words that are determined in *eth*, by substituting an *s* in the Room of the last Syllable.—This has wonderfully multiplied a Letter, which was before too frequent in the *English* Tongue, and added to that Hissing in our Language, which is taken so much Notice of by Foreigners; but at the same Time humours our Taciturnity, and eases us of many superfluous Syllables.

ADDISON'S Spect.

L E S S O N V.

The humble Petition of WHO and
WHICH,

Sheweth,

TH A T your Petitioners being in a
forlorn and destitute Condition,
know not to whom we shall apply our-
selves for Relief, because there is hardly
any Man alive who hath not injured us.
Nay, we speak it with Sorrow, even *you*
yourself, whom we should suspect of
such a Practice the least of all Mankind,
can hardly acquit yourself of having
given us some Cause of Complaint. We
are descended of ancient Families, and
kept up our Dignity and Honour many
Years, till the Jacksprat **T H A T** sup-
planted us. How often have we found
ourselves slighted by the Clergy in their
Pulpits, and the Lawyers at the Bar!
Nay, how often have we heard in one
of the most polite and august Assemblies
in the Universe, to our great Mortifica-
tion, these Words, *That THAT that noble
Lord urged!* which, if one of us had had
Justice done, would have founded no-
bler

bler thus: *That WHICH that noble Lord urged.* Senators themselves, the Guardians of British Liberty, have degraded us, and preferred *THAT* to us; and yet no Decree was ever given against us. In the very Acts of Parliament, in which the utmost Right should be done to every *Body, Word, and Thing*, we find ourselves often either not used, or used one instead of another. In the first and best Prayer Children are taught, they learn to misuse us: *Our Father WHICH art in Heaven*, should be *Our Father WHO art in Heaven*; and even a CONVOCA-TION, after long Debates, refused to consent to an Alteration. The Spanish Proverb says, *A wise Man changes his Mind, a Fool never will.* So that we think you, Sir, a very proper Person to address to, since we know you to be capable of being convinced, and changing your Judgment. You are well able to settle this Affair, and to you we submit our Cause. We desire you to assign the Butts and Bounds of each of us: And that for the future we may both enjoy our own.

And your Petitioners, &c.

SPECT. R.

LESSON VI.

The just Remonstrance of affronted
THAT.

THOUGH I deny not the Petition of Mess. *Who* and *Which*, yet you should not suffer them to be rude, and to call honest People Names; for that bears very hard on some of those Rules of Decency which you are justly famous for establishing. They may find Fault, and correct Speeches in the Senate and at the Bar: But let them try to get *themselves* so often, and with so much Eloquence, repeated in a Sentence, as a great Orator doth frequently introduce me. “My Lords, says he, with humble Submission, *That that* I say is this: *That that that that* Gentleman has offered, is not *that that* he should have proved to your Lordships. Let those two questionary Petitioners try to do this with their *Whos* and their *Whiches*.”—[Besides] How can a judicious Man distinguish one Thing from another without saying, *This here*, or, *That there*? And how can a sober Man, with-

without using the Expletives of Oaths (in which indeed the Rakes and Bullies have a great Advantage over others) make a Discourse of any tolerable Length without *That is*; and, if he be a very grave Man indeed, without *That is to say*? And how instructive as well as entertaining are those usual expressions, in the Mouths of great Men, *Such Things as That*, and *the like of That*!

I am not against reforming the Corruptions of Speech you mention, and own there are proper Seasons for the Introduction of other Words besides *That*; but I scorn as much to supply the Place of a *Who* or a *Which* at every Turn, as they are unequal always to fill mine; and I expect good Language and civil treatment, and hope to receive it for the future; *That, that* I shall only add, is, *That* I am,

Yours, THAT

SPECTATOR, R.

T H E

Following Lessons are annexed,

As having a direct Tendency to instil

Sentiments of Virtue into Youth.

L E S S O N I.

THE ADVANTAGES OF READING
AND WRITING.

THE Knowledge of Letters is one of the greatest Blessings that ever God bestowed upon Man. By this Means we preserve for our own Use, through all our Lives, what our Memory would have lost in a few Days, and lay up a rich Treasure of Knowledge for those that shall come after us. By the Art of Reading and Writing, we can sit at Home and acquaint ourselves

selves of what is done in all the distant Parts of the World, and find what our Fathers did long ago in the first Ages of Mankind. By this Means, a *Briton* holds Correspondence with his Friend in *America* or *Japan*, and manages all his traffic. We learn by this Means, how the old *Romans* lived, how the *Jews* worshipped. We learn what *Moses* wrote, what *Enoch* prophesied, where *Adam* dwelt, and what he did soon after the Creation; and those, who shall live when the Day of Judgment comes, may learn, by the same Means, what we now speak, and what we do in *Great Britain*, or in the Land of *China*.

In short, the Art of Letters does, as it were, revive all the past Ages of Men, and set them at once upon the Stage; and brings all the Nations from afar, and gives them, as it were, a general Interview: So that the most distant Nations, and distant Ages of Mankind, may converse together, and grow into Acquaintance.

But the greatest Blessing of all is, the Knowledge of the Holy Scriptures, wherein

wherein God appointed his Servants, in ancient Times, to write down the Discourses which he has made of his Power and Justice, his Providence and his Grace ; that we, who live near the End of Time, may learn the Way to Heaven, and everlasting Happiness.

Thus, Letters give us a Sort of Immortality in this World, and they are given us in the Word of God, to support our immortal Hope in the next.

L E S S O N II.

SOLID GLORY AND REAL GREAT- NESS.

WHATEVER is external to a Man, whatever may be common to good and bad, does not make him truly estimable : we must judge of Men from the Heart ; from thence proceed great Designs, great Actions, great Virtues. Solid Glory, which cannot be imitated by Pride, nor equalled by Pomp, resides in personal Qualifications and noble Sentiments. To be good, liberal, beneficent, and generous ; to value Riches only for the Sake
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of distributing them; Places of Honour, for the Service of our Country; Power and Credit, to be in a condition to suppress Vice and reward Virtue; to be really good without seeking to appear so; to bear Poverty nobly, to suffer Injuries and Affronts with Patience, to stifle Resentment, and to do every good Office to an Enemy, when we have it in our Power to be revenged of him; to prefer the public Good to every Thing; to sacrifice our Wealth, Repose, Life, and Fame, if necessary, to it: These make a Man truly great and estimable.

Take away Probity from the most shining Actions, the most valuable Qualities, and what are they but Objects of Contempt? Are the Drunkenness of Alexander, the Murder of his best Friends, his insatiable Thirst of Praise and Flattery, and his Vanity in desiring to pass for the Son of Jupiter, though he did not believe it himself; are these consistent with the Character of a great Prince? When we see Marius, and after him Sylla, shedding Torrents of Roman Blood for the Establish-

Establishment of their own Power, what Regard can we pay to their Victories and Triumphs?

ROLLIN's Method of Study.

LESSON III.

TRUE POLITENESS.

TIS an Evenness of Soul that excludes at the same Time Insensibility, and too much Earnestness—it supposes a quick Discernment of the different Characters, Tempers, Miseries, or Perfections of Man, and by a sweet Condescension adapts itself to each Man's Case; never to flatter, but always to calm the Passions.—'Tis a Kind of forgetting one's self, in order to be agreeable to others, yet in so delicate a Manner as scarcely to let them perceive you are so employed—it knows how to contradict with Respect, and to please without Sneaking or Adulation; and is equally remote from an insipid Complaisance and a low Familiarity.

RAMSAY's Cyrus.

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LESSON IV.

PRUDENCE.

PRUDENCE consists in judging well, what is to be said, and what is to be done, on every new Occasion; when to lie still, and when to be active; when to keep Silence, and when to speak; what to avoid, and what to pursue; how to act in every Difficulty; what Means to make use of to compass such an End; how to behave in every Circumstance of Life, and in all Companies; how to gain the Favour of Mankind, in order to promote our own Happiness, and to do the most Service to God, and the most Good to Men, according to that Station we possess, and those Opportunities we enjoy.

Dr. WATTS on Education.

LESSON V.

JUSTICE.

JUSTICE consists in an exact and scrupulous Regard to the Rights of others,

others, with a deliberate Purpose to preserve them on all Occasions sacred and inviolate:—And from this fair and equitable Temper, performing every necessary Act of Justice that relates to their Persons or Properties; being just to their Merits and just to their very Infirmities, by making all the Allowance in their Favour which their Circumstances require, and a good-natured and equitable Construction of particular Cases will admit of; being true to our Friendships, to our Promises, and Contracts; just in our Traffic, just in our Demands, and just by observing a due Moderation and Proportion even in our Resentments.

Discourses on Social Virtue.

LESSON VI.

TEMPERANCE.

TEMPERANCE consists in guarding against such an Use of Meats and Drinks, as indisposes the Body for the Service of the Soul, or robs me of my Time—or occasions an Expence

beyond what my Circumstances admit—or beyond what will consist with those liberalities to the Poor, which my Relation to God and to them requires—and strongly guarded against whatever has a Tendency to increase a sensual Disposition, or alienate my Soul from Converse with God, and diminish its Zeal and Activity in his Service, or waste my benevolent Temper to Mankind. Dr. DODDRIDGE.

LESSON VII.

FORTITUDE.

CHRISTIAN Fortitude, or Courage, is a just Firmness of Soul in the Prospect of Danger in the Way of Duty. It enables us to persevere with Steadiness in the View of the greatest Discouragements and fiercest Opposition.

ACTIVE FORTITUDE is such a Temper of Soul, as enables us to attempt and venture upon any bold Act of Duty, which may endanger our present Ease and worldly Interest, and prompts us to pursue it with a becoming Steadiness

diness and Bravery of Mind, undaunted at every Opposition we meet with, and unterrified at all the threatening Dangers that stand in our Way.

PASSIVE FORTITUDE is such an habitual Firmness and Constancy of Soul, as enables us to bear what Sufferings we fall under, without Repining and inward Vexation, and without any outward Tokens of Sinking or Despondency; when we sustain heavy Sorrows or Anguish of the Flesh, without any wild or unreasonable Groanings of Nature, without Rage and unbecoming Resentment, without Tumult and Confusion of Spirit; and this should be the Temper of our Souls and Christian Conduct, whether the Sufferings which we feel arise from the immediate Hand of God, or from the Injuries and Violence of Men.

Dr. WATTS.

LESSON VIII.

THE ORNAMENTS OF YOUTH.

AMONG all the Accomplishments of Youth, there is none preferable
to

to a decent and agreeable Behaviour among Men, a modest Freedom of Speech, a soft and elegant Manner of Address, a graceful and lovely Deportment, a cheerful Gravity and good Humour, with a Mind appearing ever serene under the ruffling Accidents of human Life: Add to this, a pleasing Solemnity and Reverence when the Discourse turns upon any Thing sacred and divine, a becoming Neglect of Injuries, a Hatred of Calumny and Slander, a Habit of speaking well of Others, a pleasing Benevolence and Readiness to do Good to Mankind, and special Compassion to the Miserable; with an Air and Countenance, in a natural and unaffected Manner, expressive of all these excellent Qualifications.

Dr. WATTS on Education.

LESSON IX.

THE HAPPIEST YOUTH, MANHOOD,
AND OLD AGE.

HE, who in his Youth improves his intellectual Powers in the Search of

of truth and useful Knowledge, and refines and strengthens his moral and active Powers, by the Love of Virtue, for the Service of his Friends, his Country, and Mankind; who is animated by true Glory, exalted by sacred Friendship for social, and softened by virtuous Love for domestic, Life; who lays his Heart open to every other mild and generous Affection; and who to all these adds a sober masculine Piety, equally remote from Superstition and Enthusiasm: that Man enjoys the most agreeable Youth, and lays in the richest Fund for the honourable Action, and happy Enjoyment, of the succeeding Periods of Life.

He, who in Manhood keeps the defensive and private Passions under the wisest Restraint; who forms the most select and virtuous Friendships; who seeks after Fame, Wealth, and Power, in the Road of Truth and Virtue, and, if he cannot find them in that Road, generously despises them; who, in his private Character and Connexions, gives full Scope to the tender and manly Passions, and in his public Character and Connexion serves his Country

try and Mankind in the most upright and disinterested Manner; who, in fine, enjoys the Goods of Life with the greatest Moderation bears its Ills with the greatest Fortitude; and, in those various Circumstances of Duty and Trial, maintains and expresses an habitual Reverence and Love of God: that Man is the worthiest Character in this Stage of Life; passes through it with the highest Satisfaction and Dignity; and paves the Way to the most easy and honourable Old Age.

Finally, He who, in the Decline of Life, preserves himself most exempt from the Chagrins incident to that Period; cherishes the most equal and kind Affections; uses his Experience, Wisdom, and Authority, in the most fatherly and venerable Manner; acts under a Sense of the Inspection, and with a View to the Approbation, of his Maker; is daily aspiring after Immortality, and ripening apace for it; and having sustained his Part with Integrity and Consistency to the last, quits the Stage with a modest and graceful Triumph: this is the best, that is the happiest, Old Man.

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Dr.

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